

INTERNATIONAL JOURNAL *of Religious Education*



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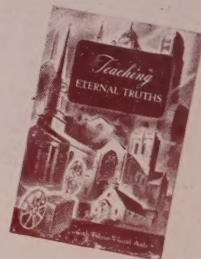
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**International Journal
 of Religious Education**

OCTOBER, 1948

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Editorials, News and Comment

Changes in Staff Positions, <i>Roy G. Ross</i>	12
What's Happening	36
One Way to Start a Board Meeting	40
What Can I Do About Peace?	40

Articles of General Interest

The Heart Experiences God, <i>Thomas S. Kepler</i>	3
They Needed More Space, <i>O. V. Caudill</i>	4
You Can Still Read Horace Bushnell, <i>Rachel Henderlite</i>	6
Listening in on a Meeting, <i>Frank M. McKibben</i>	7
The Tacoma Youth Center, <i>Loyal H. Vickers</i>	9
Your Evangelistic Potential, <i>Harry H. Kalas</i>	10
Citizen and Churchman, <i>Lemuel Petersen</i>	13
Where Your Lessons Come From, <i>Gerald E. Knoff</i>	14
Picture-Story Teaching, <i>Don A. Bundy</i>	16
We Tried Cooperation, <i>George Crenshaw</i>	18

Christmas Pageant

The Brotherhood of Christmas, <i>Jean-Louise Welch</i>	19
--	----

Other Features

The Christ of the Andes, <i>Gerhard Friedrich</i>	2
With the New Books	30
Current Feature Films	38
Projected Visual Aids for Christmas, <i>Donald R. Lantz</i>	39

**WORSHIP RESOURCES
 FOR NOVEMBER**

PRIMARY DEPARTMENT, <i>Vesta Towner</i> (THEME: <i>We Are Thankful</i>)	21
JUNIOR DEPARTMENT, <i>Otie G. Branstetter</i> (THEME: <i>The Ringing of Liberty Bells</i>)	23
INTERMEDIATE DEPARTMENT, <i>Ronald R. Reed</i> (THEME: <i>Thanksgiving Harvest</i>)	25
SENIOR AND YOUNG PEOPLE'S DEPART- MENTS, <i>Kenneth I. Morse</i> (THEME: <i>The Abundant Harvest</i>)	27

STORIES AND TALKS

Mary's Great Day	21
Patty's Surprise	22
Booker T. Washington, Liberator	23
Rescuing Those Who Worked Too Hard	23
Moses' Thanksgiving Decree	24

Early American Thanksgiving	25
Jewish Festival	26
God Multiplies the Seed	27
A Boy and His Bicycle	27

POEMS, LITANIES, ETC.

Thanks for Seeing	21
Autumn Prayer	22
Litany of Thanksgiving	22
Litany of Harvest	25
George Washington's Proclamation	26
A Thanksgiving Litany	26
The Planter of Good Seed	27
"Who passes by"	27
"O God of mercy, God of might"	27
"The God of harvest praise"	27
"For the long, deep furrow"	27
We Who Were Spared	28
Let Thanks Be Given	28
Of Little Faith	28
Prayer for Faith	28
Great Giver of all Good	28



Underwood-Stratton

The Christ of the Andes

Why have you never met me
Before this evening,
Stranger and friend
Who didst ascend
These solitary heights?

My home is not alone
In Uspallata Pass,
Here in the shadow of a mighty
rock.
My gentle spirit hovers
Above the Andes Mountains
As in your own, now distant land,
Your town,
Your house and garden.

Go then,
Return to your abode,
And be aware of my companionship.
There will be many days of death
and danger
When you might want to call on
me,
Discover me,
To a distracted world,
Me—the one walking by your side:
The patient man of peace.

The heart experiences God

This is the second in a series of devotional classics drawn from the heritage of the evangelical tradition of Christianity.

IT IS THE HEART which experiences God, and not the reason. This, then, is faith: God felt by the heart, not by reason."

—Blaise Pascal, *Thoughts*

"There is no love of God without patience, and no patience without lowliness and sweetness of spirit. Humility and patience are the surest proofs of the increase of love. Humility alone unites patience with love, without which it is impossible to draw profit from suffering; or, indeed, to avoid complaint, especially when we think we have given no occasion for what men make us suffer. True humility is a kind of self-annihilation; and this is the center of all virtues."

—John Wesley, *Christian Perfection*

"I observed that whoever had surrendered his entire heart to Him who had created it, redeemed it, and sanctified it for His temple, found his other members freely and by degrees to follow the heart, and to incline where God directed. Oh, Christian, whoever you are, free yourself from the fetters of the flesh, discover, try, and learn that the obstacles which your mind imagines are not able to impede your will, provided only that you are in earnest!"

—John Comenius, *The Labyrinth of the World*

"Keep down thy vain heart by this consideration, that God values no man a jot the more for these things (worldly riches). God values no man by outward excellencies, but by inward graces; they are the internal ornaments of the spirit, which are of great price in God's eyes (I Peter 3:4). He despises all worldly glory, and accepts no man's person; 'but in every nation, he that feareth God, and worketh righteousness, is accepted of him' (Acts 10:35). Indeed, if the judgment of God went by the same rule that man's doth, we might value ourselves by these things, and stand upon them: but as one said (before dying), I shall not appear before God as a doctor, but as a man."

—John Flavel, *How to Keep the Heart Humble in Prosperity*

"Multitudes of people today are trying to preserve the organizations and thought-forms of religion. They are habitual steadiers of the Ark. Often with feverish militancy, always with deadly earnestness, they have made up their minds that religion must be saved. Such an attitude is a sure sign of religion's senility; it has uniformly proceeded the downfall of those historic faiths that have grown old and passed away. In a religion's vigorous youth its devotees are not anxious about saving it, because it so powerfully saves them. And this is true because a young religion is not yet a static church or a settled theology to be pre-

Selections by Thomas S. Kepler*

served, but a psychological experience to be enjoyed."

—Harry Emerson Fosdick, *As I See Religion*¹ (p.7)

"Trouble and fear are very spurs to prayer; for when man, compassed about with vehement calamities and vexed with continual solicitude, having by help of man no hope for deliverance, with sore oppress and punished heart fearing also greater punishment to follow, from the deep pit of tribulation doth call to God for comfort and support; such prayer ascendeth into God's presence and returneth not in vain."

—John Knox, *A Declaration of the True Nature and Object of Prayer*

"All the truths of religion conspire to one end—spiritual liberty. All objects which it offers to our thoughts are sublime, kindling, exalting. Its fundamental truth is the existence of one God, one infinite and everlasting Father; and it teaches us to look on the universe as pervaded, quickened, and vitally joined into one harmonious and beneficent whole, by his ever present and omnipotent love. By this truth it breaks the power of matter and sense, of present pleasure and pain, of anxiety and fear. It turns the mind from the visible, the outward and perishable, to the unseen, spiritual and eternal, and, allying it with pure and great objects, makes it free."

—William Ellery Channing, *Spiritual Freedom*

"Nature is saturated, so to speak, with God. She bears in her structure the feelings and disposition of the divine Creator, as a picture bears in its parts the feelings and disposition of the man who painted it, or as Christ's face expressed his feelings of love, pity, and authority. Nature is full of indications of divine attributes. Natural law, through all time, and round the world, conveys hints and germs of heaven, of hell, of vicarious suffering, and of remedial mercy. It teaches these four things: Disobey and suffer, obey and enjoy; these are its first and fundamental lessons, which are the rude seedforms of those higher truths: Purity and heaven, impurity and hell."

—Henry Ward Beecher, *The Gentleness of God*

"Exercise thyself in the knowledge and deep consideration of our Lord God, calling humbly to mind how excellent and incomprehensible he is; and this knowledge shalt thou rather endeavor to obtain by fervent desire and devout prayer, than by high study and outward labor; it is the singular gift of God, and certainly very precious. Pray then, 'Most gracious Lord, whom to know is the very bliss and felicity of man's soul; and yet no one can know thee unless thou wilt open and show thyself unto him; vouchsafe of thy infinite mercy now and ever to enlighten my mind to know thee and thy most perfect will, to the honor and glory of thy name. Amen.'"

—Robert Leighton, *Rules and Instructions for a Holy Life*

* Professor of New Testament, Oberlin Graduate School of Theology, Oberlin, Ohio.

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They needed more space

A remodeling and building program in a rural church

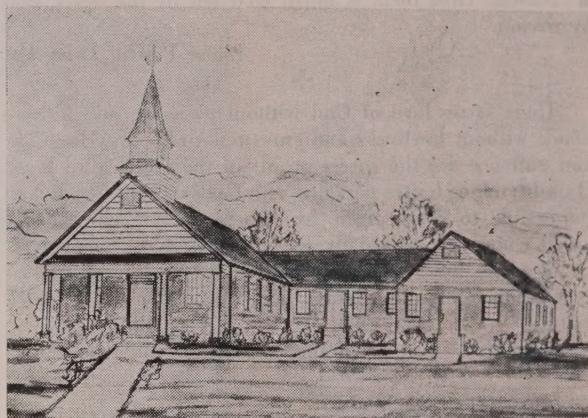
By O. V. Caudill*

MANY RURAL CHURCHES need additional space, particularly for religious education and parish activities, but the high cost of building makes getting it a troublesome question. The Neuse Forest Presbyterian Church, which is four miles from New Bern, North Carolina, is in the midst of a building program that may well serve as a helpful guide to many small churches that plan for additional space.

The Neuse Forest Presbyterian Church was not organized as a church until three years ago. Before that the work had been carried on for more than twenty years through the self-sacrificing service of the elders at the First Presbyterian Church in New Bern. When the Rev. Hubert Morris arrived in New Bern in 1944 he saw possibilities in this work of more than a chapel program. The officers of the First Church concurred in his opinion and pledged their support for a larger program. The people in the chapel were enthusiastic about the idea and before long a petition with a hundred names was sent to the Albermarle Presbytery to organize a church at Neuse Forest. This was done on November 18, 1945.

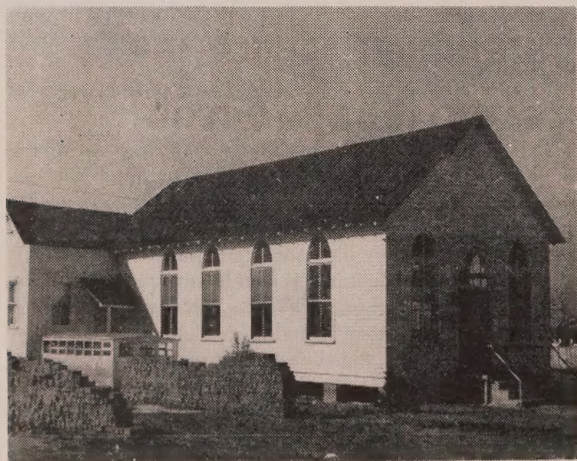
After its organization the growth of the church was almost phenomenal. The Sunday school soon doubled in size and by now has tripled in size. The average attendance in Sunday school is 125 each Sunday, with often 140 during the fall and spring months. Mr. Morris preaches at the church every Sunday evening and there are now 120 members of the church, as compared with 72 founding members. In addition to the Sunday school, there are two growing young people's organizations, a woman's auxiliary, four elders and five deacons.

Originally there was only a one-room church building. To the back of this four small rooms were added, as shown

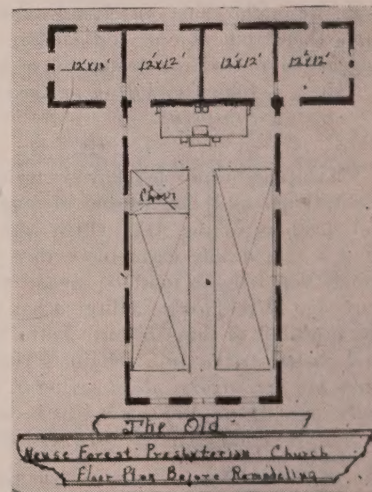


When the church completes the second phase of its building program there will be a social room parallel to the sanctuary, with two classrooms in the wing between. The total cost is estimated at \$16,000.

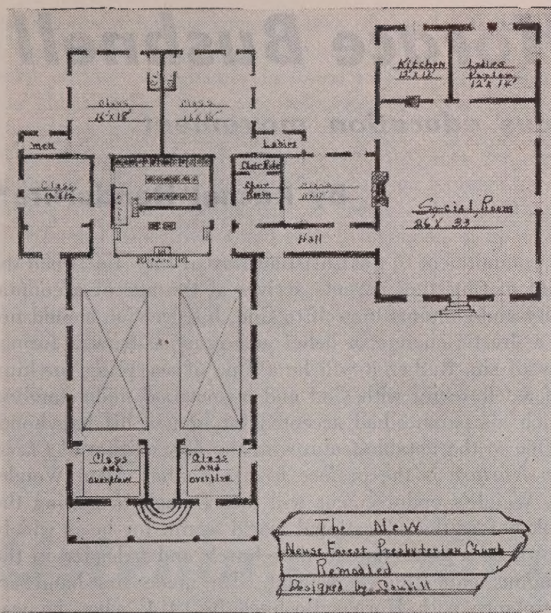
in the picture of the old church. But with the recent increase in members and activities something had to be done to get more room. Yet building costs were beyond control and sources of funds were limited. The First Church in New Bern would give something, but it had its own building program. The Synod and other agencies of the church could be counted on for the regular amounts. The local people would give all they could, and the organizations of the church wanted to do their part. But even with all these amounts added together, there was not enough to pay for tearing down the old church and building a new one, which seemed to be the only thing to do.



The old church — exterior and floor plan. This was a plain frame building, with four small rooms behind the auditorium.



* Director, Presbyterian Planning and Building Committee, Synod of North Carolina, Salisbury, North Carolina.



Above, the church as it appears now. The old building was moved back on the lot. Additions were put on the front and a steeple built. As shown in the floor plan, two of the old classrooms were thrown into the sanctuary to make room for the choir. Two new classrooms and lavatories were added at the rear. Also, provision was made for two classrooms near the door of the sanctuary, this space being available for overflow at church services if required.

As director of planning and building for the Synod of North Carolina, I was called in to advise the church. After a careful survey of the work and the needs, through many consultations with the officers of the church, the following suggestions were made to the congregation and approved by it:

1. That the congregation go into a five year building program.
2. That this program be done in units, and as the units are built, that they be paid for as nearly as possible.
3. That the present building be kept and included in a total plan.
4. That the first phase of the five year program be carried through immediately.

The first phase, which has already been carried through, called for moving the original building eighty feet back on the lot, onto a good foundation, to make room for additions in front. A new front was then added to the building, giving 400 square feet of new space, and a steeple was erected. In the rear, 600 square feet more was added to the educational rooms making new rooms and lavatories. Then the whole building was brick veneered.

The interior of the old church was remodeled. The choir was recessed back under an arch, taking up the space of two of the Sunday school rooms in the original building. This space was compensated for by making two classrooms near the entrance to the sanctuary. These can be opened and provide room for an overflow.

The second phase of the five year plan, which the church hopes to begin shortly, provides for adding two classrooms to the right wing of the present church, and placing at right angles to this, parallel to the sanctuary, a social room with a kitchen. A court will then be left between the social room and the sanctuary, as shown in the plan for the completed building.

There is still plenty of space at the rear of the church to add other rooms as the church grows. Because of ex-

cessive cost it is difficult to meet the ideals of a good religious education program. Nearly all of our small churches are having to cut down the amount of space recommended for all ages. It is my hope that proper space for the small children will be provided when these rooms are added.

After the plans were accepted, preparations were made to get the work done. It was discovered that many in the congregation had had some building experience. It was also found that a contractor was attending the church. The contractor agreed to supervise the work for hourly pay, and to donate much time at night if the men in the congregation would come and help do the work. Up to date 690 hours of labor have been donated by men in the community, after regular work hours. The adult members were out in mass on the evenings when there was a big job all could help to do. A member of another church recently told me that there were more cars out at Neuse Forest Church the night they poured their cement sidewalk than came to his own church on Sunday morning to attend church.

This donated labor has, of course, materially reduced the cost of the church. The cost for the material and for moving the church back was \$5,509, and the cost for labor was \$3,792. With courage and faith in the future this little church is not letting the high cost of building defeat their program for training their youth. In less than five years they will have their new Sunday school rooms and the social room complete and paid for.

The enthusiasm of this group of people has reached out into the country and everyone is talking of what has been done at Neuse Forest. The hard work and enthusiasm of the Neuse Forest people have given new courage to the members of the First Church and the Synod agencies which have made contributions to this work. It is hoped that this enthusiasm will spread to other rural churches and that they too will be able to provide better for the training of their youth. Such training will be America's fortress for tomorrow.

You can still read Horace Bushnell

Whose book started the religious education movement

By Rachel Henderlite*

IT WAS JUST OVER ONE HUNDRED YEARS AGO that Horace Bushnell astounded the church by his proposition that family nurture is a necessary part of the church's evangelistic work with children. The year 1947 marked the centennial of Horace Bushnell's *Christian Nurture*, the book which may be said to have started the modern religious education movement. That same year brought a new edition of the book, from the Yale University Press, which serves to call attention to the timeliness of the educational principles so dramatically set forth there. You can still read Horace Bushnell, and you will find in doing so that the hundred years which have elapsed since the writing of *Christian Nurture* have only served to emphasize what he had to say.

Bushnell wrote for a group of New England churches which put great emphasis on emotional and extravagant evangelism. God's grace was believed to be manifested primarily at times of revival. The responsibility of the church for its members was confined almost entirely to pointing out their sin and need of salvation, and to praying that God would graciously decide to extend to them the gift of conversion.

Children were regarded as in the same plight as adults. They too were held to be lost in sin and hostile to God until they were transformed by his miraculous grace. There was no recognition of the New Testament practice of accounting the children of Christian parents as members of the household of faith. The educational program and the religious responsibility of the family were thought to be fulfilled when the child was taught that he was a sinner, hateful to God, and in dire need of the regenerating power of the Holy Spirit.

Bushnell, on the other hand, insisted that a child should be brought up from the beginning as a child of God, never knowing himself to be otherwise. He could not believe that the influence of the Christian home would make no difference in the religious experience of the child. He did not feel that the child of Christian parents should be compelled to undergo an emotional religious upheaval before being counted a follower of Christ. On the contrary, he held that the influence of the Christian family should be such that the child should know the love of God from early childhood and should be brought up with a desire to do his will.

Bushnell, unlike many ministers of his day, understood Christianity to be more than doctrinal belief. It was to him a way of life, based on sound habits of right behavior, and a profound experience of fellowship with God. The parents' obligation is to establish the child in habits of obedience and love. These will prepare him from the beginning for the demands which will be made upon him by

his commitment to the Christian way of life. For when the child of Christian parents arrives at the age of accountability and commits himself to God, his decision should not be a drastic change in belief and practice from a former way of sin. Rather it will be a time of accepting for himself a fellowship with God and a doctrinal understanding which his parents had accepted for him in his babyhood.

One of the notable features of the new edition of *Christian Nurture* is the preface by Dr. Luther Allan Weigle. Dr. Weigle's endorsement will mean much in getting the book before the educational world again, for he is widely known as a statesman in the church and a leader in the religious education movement. He made first-hand acquaintance with Horace Bushnell in 1914, when he was appointed to the Horace Bushnell Professorship of Christian Nurture in the Divinity School of Yale University. On his appointment he read this book for the first time and discovered to his great surprise that he was himself a product of Christian nurture. He has been ever since an admirer of Bushnell and an advocate of his educational principles. It may be possible to see some of Bushnell's own mediating influence on the sane and courageous leadership which Dr. Weigle has given to the large number of progressive movements of the church with which he has been associated.

Leaders in the educational work of the church will want to read *Christian Nurture* now that it is available again. As they do so, they will be continually surprised to find there many ideas of child training they had thought to be a discovery of their own generation.

Parents who read what he says about the importance of the first three years in the home, and who catch the meaning of his description of the home as "that little church of childhood," will see the impossibility of leaving the religious training of their children exclusively to the church or school. They will come to see that they must themselves consent to be channels for the working of the Spirit of God in the lives of their children. Bushnell believed that habits of eating and sleeping, the simplicity of dress, and wholesome conversation at table are important factors in the formation of moral and religious character. He believed that the family altar and explanation of Christian truth must be made meaningful by the parents' devotion to God and his expression of it in everyday living.

Teachers who read what Bushnell says about play as a natural means of growth and development, and about the need for graded lesson material will think they are reading a modern manual on the methods of teaching children. Bushnell opposed what was called "indoctrination," which consisted largely in the memorization of dogmatic catechisms, and favored a larger emphasis on the understanding of Scripture, and a greater sincerity and freedom in answering children's questions and in dealing with adolescent doubts.

In the three chapters on infant baptism Bushnell presents

* Professor of Religious Education, General Assembly's Training School for Lay Workers, Presbyterian Church in the U.S., Richmond, Virginia.

his argument for the covenant-love of God for children of believers, thus supporting the faith of those who think of their children as already included in the membership of the church. For those not following this practice, these chapters will naturally not have this sort of appeal. However, the principle of nurture is valid also for those churches which, while not practicing infant baptism, nevertheless may call upon parents to dedicate their infants to God from earliest years and seek to bring them up in the nurture and admonition of the Lord.

You can still read Horace Bushnell. His classic expression of the principles of religious education is as relevant to our time as it was a hundred years ago when it first appeared in New England. It still points to a middle way between the extreme positions to be found in the church today—the liberal, “progressive” religious education which has grown out of liberal theology and progressive educa-

tion, and which places its emphasis largely on freedom of expression and character education to the neglect of the Christian tradition; and the ultra-fundamentalist, emotional evangelism which, like the revivalism of Bushnell's own day, overemphasizes the spectacular and arbitrary working of the Holy Spirit to the neglect of growth and parental influence.

Those who read *Christian Nurture* now will see that Horace Bushnell stressed a hundred years ago the importance of being born into a family which daily practices the presence of God and which brings each new member of the family at once into fellowship with God; which believes in discipline and self-sacrifice for both parents and children; which brings up the child from the beginning in anticipation of the moment when he will himself be led to make a personal commitment to Christ and take his own responsible place as a member of the church of Christ.

Listening in on a meeting

When the Board of Religious Education discovers its task

By Frank M. McKibben*

THE GROUP HAD ASSEMBLED in the church parlor, all curious and a little uncertain. The minister led them in a brief devotional service. After introductions, the minister made an opening statement.

“We are the new Board of Education in our church,” he began. “I presume you are all eager to know just who we are, what we are to do, and how we are to do it. The primary purpose of this our first meeting is to answer just those questions, and I hope you will all take part.”

“Well, I’d like to know,” interrupted an adult class teacher, who sometimes thought that attendance on committee and board meetings ought to count as credit marks for entering heaven, “why we have a Church Board of Education instead of the Sunday School Board, or as we sometimes called it, the Teacher’s and Officers’ Meeting.”

Why have a board of education?

“That’s a fair question,” replied the minister, who had been expecting it. “Let’s see if I can answer it. The older Sunday School Board came into existence when the church’s program of education consisted almost entirely of the Sunday school. As long as that was the case such an organization was all right. But during recent years the educational program has been greatly enlarged. Other organizations in the church have been developed to care for certain educational needs, and many activities for the various age groups have been provided in addition to those of the traditional Sunday school. We need a new form of organization to plan for and supervise this enlarging program.”

“We seem to be getting along quite well, brother pastor, with the present organization,” observed a standpatter member of the group.

“I don’t know about that,” put in the general superintendent. “I’ve seen for some time that there are many educational activities in our church that I, as superintendent, don’t have any particular responsibility for. It is somewhat confusing to me.”

“I can certainly remember,” said an experienced youth worker, “how much confusion existed when there was a young peoples’ department in the Sunday school, another organization planning evening youth sessions, and our women’s missionary societies were organizing additional groups of youth during the week. We had lots of youth activity but each group worked independently of the others. Lately we have been trying to unify these into an inclusive youth fellowship. If this new organization can help complete this cooperative planning, I’m for it.”

“Well, I don’t exactly see why I’m here,” declared the president of the women’s organization of the church.

“That goes for me too,” exclaimed a church Trustee.

“We need to get several ideas clearly in mind,” the pastor said. “First of all, our denominational leaders are convinced that we need a broader idea of the church’s educational program if we are going to do a good job at it. It really includes all groups and activities that are involved in training our total constituency in an understanding and practice of the Christian way of life and in fellowship and work in our Church. That takes in quite a bit of territory! In fact this means, Mr. Trustee, that nearly everything the church attempts to do has educational significance.

“The International Council of Religious Education has stated it in this way for all of us Protestants: ‘Religious education in the Christian sense includes all efforts and processes which help to bring children, young people and adults into a vital and saving experience of God revealed in

* Professor of Religious Education, Garrett Biblical Seminary, Evanston, Illinois. Chairman of the Committee on Weekday Religious Education, International Council of Religious Education.

Christ . . ."¹ *All efforts and processes!* One of our denominational bulletins says: 'The educational work of the church is the total program of the church organized and carried forward as an educational enterprise.' This is a vastly broader understanding of Christian education than that represented in the older Sunday school. If it is to be made effective in the local church, we need a group whose responsibility is to plan in terms of all the educational purposes, agencies and activities involved in the church."

Who are members of the board?

"We had introductions just a moment ago," continued the minister, "but let's see what we represent. We have the general superintendent, the superintendents of the children's and young people's divisions, a teacher of one of our adult classes, two representatives of our youth fellowship, the president of our women's society, a church trustee, the Boy Scout Master, two persons particularly interested in missionary work, and two persons elected at large. That makes fifteen of us. We may want to add others as time goes by, but it is well to keep the Board small enough for frequent meetings. While each of us may naturally represent special interests and groups, our concern should be to see the church's program in its totality, to study needs throughout the church and to plan how best to meet these needs."

"In a neighboring church smaller than ours," remarked the superintendent, "I find that they have combined the Church Board of Education and the general workers' conference. Isn't that a good idea?"

"In many churches, particularly small ones, that may be advisable or necessary," the minister replied. "The number of persons actively engaged in leadership being small and the fact that many of them may hold several positions of responsibility, may make it sensible for them to meet as a combined body to work at their total program. It is important, however, that they realize the necessity of giving much attention to questions of policy, long-time planning and serious effort to improve their program."

"I know of one church," said the children's division superintendent, "where they don't let anyone on the Board of Religious Education who is teaching or working with some educational organization."

"There are many patterns of organization being practiced," agreed the pastor. "Let me read what it says in another bulletin.² The writer points out the disadvantages of having the officers and teachers of the school serve as a board of Christian Education, and then goes on: 'A directly opposite theory determines the second type of board or committee. The pastor, director, and superintendent are the only church school workers on the board of from five to eleven persons. This is patterned after the community board of education which decides the policies of the public schools. Such a plan is supposed to assure an objective view of the whole educational task by people who represent a cross section of the parish . . . A third plan is to have certain persons elected by the church, to include several superintendents or teachers chosen by the church school staff, and to have the pastor, director, and superintendent as ex officio members . . . A more inclusive board is composed of the pastor, director, superintendents of the

church school, the chief officer of each organization which engages in educational activities (e.g., the women's association), and certain persons elected from the parish at large.' This is more like the board we have here."

What are the duties of the Board?

"What I don't see yet," declared the youth division superintendent, "is just what we are expected to do."

"Suppose we work out together the functions of our Board," said the minister as he placed a blackboard where all could see. "We have already considered the one I am writing on the board: '(1) To determine the policies and plans for the total program of education for the church.' Let's see what activities this will include."

On the board were listed the following as they were named by members of the group:³ the Sunday church school; the vacation church school; the week day church school; the young people's fellowship; young adult and adult groups; women's society and missionary activities; camp and conference programs; classes in church membership; choirs, musical and hobby groups; programs of Christian family life; and character-building groups working in cooperation with the church. "We'll probably think of others as we move along," added the minister.

As the group thought together the following additional Board duties were listed: (2) To survey the needs of all age groups in the church, evaluate the present programs and recommend plans for improvement; (3) To provide courses of study and resource materials needed for all educational activities and to encourage experimental use of new methods and materials; (4) To examine the present building and equipment and make recommendations for their better use and improvement; (5) To secure leaders and provide for their training and recognition for service; (6) To plan a budget and methods of securing and distributing financial support and to relate these plans to the total church budget; (7) To educate and secure the active cooperation of the entire constituency, especially the parents; and (8) To provide for participation of the local church in community projects and in denominational and interdenominational programs.

Making the board an effective working group

"I begin to see why I am a member of the Board," the president of the women's society commented.

"We really have a big job," declared the adult class teacher.

"Yes," said the minister. "There is no more important group in the life of our church right now. It means we will need to meet regularly and frequently. As you can see by these duties, we will need first of all a great deal of information to guide us. The superintendent and I will make it our special responsibility to provide you with the latest and best material our denomination puts out. We will probably want to do considerable work on small committees, such as those dealing with our children's work, the youth program, and the adult activities. Or we may want to have committees studying enrollment and attendance records and our outreach to the unchurched, courses of study and resource material, housing and equipment, our program of leadership

(Continued on page 29)

¹Curriculum Guide, Book One, Page 7.

²Christian Education in Our Church, by Harry Thomas Stock, Pilgrim Press, Boston, 1945.

³These functions are also listed in the new revised Bulletin 603, The Local Church Board of Christian Education, available from the International Council of Religious Education and its agencies, 15c.

The Tacoma youth center

By Loyal H. Vickers *

youth as well as adults, including ministers and laymen participated.

The general conclusion was that there definitely was a need for a downtown youth center. The Council of Churches did have some funds available and due to the far-sightedness of several prominent businessmen—one in particular—a sufficient amount of money was secured to set the project in motion.



Richards

The game room begins to fill up as soon as school is out. The revenue from the lunch counter helps to pay the costs of running the Youth Center.

DURING THE WAR the churches of the city of Tacoma, Washington, in their deep desire to serve the men and women in the armed forces, discovered that they could best do this by the establishment of a church-sponsored service men's center. The second and third floors of a three-story building in the heart of downtown Tacoma were leased. A lounge, a recreation room and a chapel, along with a lunch counter and the offices of the Tacoma Council of Churches, were arranged on the second floor. On the third floor were placed two hundred forty-four beds, along with showers and other facilities to serve the needs of the men, with provision for them to shave, press their clothes, and so on.

During this period, a group of young people came to the Executive Secretary of the Tacoma Council of Churches to propound this question, "Why don't the churches show the same concern for their own youth as they have for the men in the armed forces?" This approach was made in typical teen-age fashion and set in motion the machinery which eventually brought into reality the present United Churches Youth Center, sponsored by the Tacoma Council of Churches.

When first approaching this project, those responsible for the planning were faced with several problems: how to finance it; the type of program; would it be in conflict with the program of the local churches, of the Y.M.C.A. or of the Y.W.C.A.? would it serve a need? personnel; and general policy. In order to find a satisfactory solution to these problems, a series of conferences was held in which

Our next problem was to determine program and general policy which would not be in conflict with the local churches or with the other church-related agencies. It was finally decided that the Center would be maintained mostly as a drop-in place for young people when downtown. The program provided for games that could be played by one or more people, such as billiards, pingpong, shuffleboard, darts and a variety of table games. Provision for these were made on the second floor, where the lunch counter was also continued. In addition, a bowling alley of the latest and most modern type, with eight lanes, was installed on the third floor. This was operated largely on a commercial basis, both to serve as a means of entertainment and amusement for youth as well as adults, and also as a source of revenue. The money was needed to carry a part of the overhead of the total youth program in the Center as well as to amortize the note which was necessary in order to make the initial installation.

In two years of operation, we have learned that the church young people do not need or use this sort of Center, except rarely. Rather, a group of young people who are outside the sphere of the church regularly frequent it. Therefore, in order to have a close contact with these young people, a membership arrangement was established which costs each member fifty cents for six months' use of the building and its facilities. These young people who hold the membership cards are given substantial reductions in the cost of bowling as well as in their purchases of items at the lunch counter. Without this membership card they

* Executive Secretary, Tacoma Council of Churches, Tacoma, Washington.

are not permitted the use of any of the equipment in the game room.

We also discovered that a limited planned program was necessary. Therefore, occasionally, moving pictures are shown and special programs are prepared. On other nights of the week, the activities are very informal and the young people do about as they please so long as they stay within the bounds of the rules established by the Youth Center Board. The Board is composed of one representative from each church cooperating in the Council.

The additional funds needed over and above the revenue from the bowling alley and lunch counter are underwritten out of the regular budget of the Tacoma Council of Churches. The personnel necessary to carry on this program are, first of all, the regular number of employees necessary to carry on a bowling alley operation of this size, the director, and one full-time hostess. The director is the executive secretary of the Tacoma Council of Churches and he divides his time between the Youth Center and the other activities of the Council. He is assisted by a large number of volunteer workers coming from more than forty churches.

As we look back over the months of operation, we are convinced that the effort has been very much worthwhile. It is evident that improvements can be made and will be

made as funds are available. The attendance of young people at the Center is increasing and with proper leadership and promotion, its maximum capacity will perhaps be reached within the next year.

There seem to be three main results of this activity in the lives of the young people who attend: First, the Center in an excellent public relations program for the church, as about ninety per cent of the young people who come to it are not connected with our Protestant churches. Second, those young people who have used the facilities frequently have developed their personalities in many ways. They have learned to work and play with other young people and they have come to appreciate the things for which the church stands. The third thing is their introduction to the Christian way of life and their development of a greater appreciation of what Christ and the church have to offer. As far as our evangelistic program is concerned, however, that is carried on in direct relationship with the local church. Many young people have become interested in the Church's program because of contacts with ministers and other young people here at the Center. The success of this, as of any church sponsored community enterprise, is due to the fine cooperation of a number of the churches in the city who express in this way their concern not only for their own young people but for those outside the church.

Your evangelistic potential

Every organization in the church can be evangelistic in purpose and outreach

By Harry H. Kalas*

THE CHURCH OF GOD can never fail—but churchmen can." This stern generalization, if taken seriously, will keep church workers from ever feeling satisfied with routine effort and program. It suggests the need for clearly stated standards and for a testing instrument by which each organization in the church may rate its own effectiveness.

The National Christian Teaching Mission has provided a self-rating form in the area of educational evangelism. It is known as "Your Evangelistic Potential." This is a succinct way of saying, "The possibilities inherent in your group for evangelism." The Teaching Mission, as *Journal* readers know, is a program through which the churches of a community cooperate in a united effort to reach unchurched people and bring them into the fellowship of the various church groups. This gives the churches an opportunity to guide these persons through teaching and worship and to try to bring them into full church membership.

Because of this unique program, the National Christian Teaching Mission draws into the evangelistic enterprise every service, fellowship and teaching group within the church, using them in ways which are entirely normal

to their ordinary function. Here are some illustrations of how this works out.

Preliminary gathering of information

Mrs. X, superintendent of the junior department in her church school, has been asked to appoint a committee from her department to take a vital part in her church's share of the Teaching Mission going on in the community. She and her committee meet on the Sunday preceding the Mission to assemble certain statistical materials which will furnish background to the self-study experience on the following Friday night. They put down the age range of the department, the number of meetings held, the new members enrolled during the year, the number who joined the church, and similar information.

Another member of the group that meets on Saturday afternoon is Mr. Z, who is president of the newly organized "Couples' Club," which consists of younger married people between the ages of twenty and thirty-five. Mr. Z makes his own premature self-appraisal of his group, saying, "We look good once a month, at parties, but we don't look quite so good on Sunday mornings during the church school hour." To which the teacher of the class replies, "Of course we would like to have all the members of our group out to Sunday school every Sunday,

* Director of Educational Evangelism, International Council of Religious Education.

but meantime, let us not sell the parties short."

Grading on program emphases

Let us go now to the self-rating meeting on Friday evening—the first of a series of meetings in the National Christian Teaching Mission program. Mrs. X is a little late, for which she is sorry—she should be! She notes that several people are present from each organized group within the church. Her minister is speaking: "The questions which we will ask tonight are not for purposes of idle self-criticism. They are to help us to a discovery of our real power. Let us be both honest and expectant."

Next he leads the group in an earnest prayer. Mrs. X wants this hour to achieve its purpose, as she responds to the prayer. Now the minister introduces a guest leader who says that he is here, not to pose as an analyst but to lead them into a group experience of self-discovery. He hands out to the group a printed questionnaire and first leads them through the part of the self-study known as "Our Program Emphases."

Mr. Z notes that the committee members from the Couples' Class are quite intent as they see the whole function of the church in broad perspective and their own relationship to it while the following questions are put to them:

1. Judging by what happens in your meetings, what would appear to be the chief purpose of your group in the lives of its members?
2. What do your members seem to be after or to want?
3. In what ways does your group most influence or change its members?
4. What do your members most appreciate or enjoy in the group?

Under each of these questions are suggested replies which they are to number from 5 to 1 as the answer that best describes their group. One of the answers under each question has a definite evangelistic implication; such as, under purpose, "To bring unchurched strangers under Christian influence."

Mr. Z notices that the figures clearly show that the couples' group is long on fellowship and very short on evangelism. He again gives expression to his own critical evaluation of the group, but the guest leader says, "Your strong fellowship emphasis can be your greatest evangelistic potential. It is not a case of giving up one in favor of the other; it is rather a case of using one to achieve the other. Likewise, instruction, worship and service are not unrelated to evangelism. They are all tied together."

Grading on concern for persons

Now the guest leader guides the workers to a consideration of a group of twenty-two questions dealing with "Our Concern for Persons." Mrs. X feels a peculiar pull as her committee honestly rates the junior department, again on a numerical basis from 5 to 0. The questions are searching. For instance, under "Seeking Persons" one criterion is: "Are the daily backgrounds of each person in home, school or work and community used by leaders in a personalized, well-adapted relationship?" Under the section "Holding Persons" she tries to answer the question: "Are adequate, systematic procedures followed when a person becomes irregular or non-attendant, before dropping him from membership?" There are similar questions under "Churchmanship" and "Kingdom of God Relationships."

The low numerical ratings which appear rather frequently in the scores for these sections tend to depress Mrs. X. Then she recalls that the guest leader had said these questions could become a great learning experience in a school for person-mindedness. She hopes that the questions will be further considered in a workers' conference.

Totaling the scores

Now at last the committees are through evaluating their several organizations. Their attention is called to a large printed chart. On this the guest leader puts down total scores. These help the workers present see their own groups in relationship to other groups as well as in relationship to possible totals. From time to time the guest leader quietly calls attention to inconsistencies between some of the self-ratings of the groups and their actual achievements as indicated in the statistical data.

As the total figures appear on the chart, Mrs. X and Mr. Z find themselves glancing again at some of the searching questions which the figures connote. Their minds go to certain incidents of the normal life of the groups with which they are connected. Already they begin to see flashes of possibility of which they had not dreamed.

Mrs. X suddenly realizes that she has made a false distinction between her function as a teacher of children and the functions of "evangelism" in the church. She begins to see that everything that happens in the lives of the junior boys and girls over whom she is responsible, can contribute to their ultimate relationship to God and their vital service to him in the church. She becomes eager to enter into a new world of inter-relatedness between what she is doing in the church and what is being done in their homes and in the other groups of which they are a part. She is a good teacher and she has always tried to think in terms of human potentialities. Now she sees her church school department, not in terms of its deficiencies but in terms of its possibilities.

Mr. Z has always been somewhat critical of the Couples' Club, but his has been a frustrated criticism. Now he has shared in an honest appraisal for the purpose of discovering new doorways of effectiveness for his group. He is particularly heartened when told that, in the subsequent phases of the National Christian Teaching Mission program, the Couples' Club will not be asked to do types of evangelism for which they are not now adequately prepared. Instead, they will be asked to relate their own normal program and life to the total evangelistic program of the church. He wants that to happen.

The guest leader brings the self-study rather abruptly to an end. The figures speak for themselves; there is no need for him or the minister to "rub it in." During a closing period of prayer, every person who has shared in this self-study experience feels a strange mingling of perspective and hopefulness. Tomorrow they will exercise a new evangelistic potential.

These ratings challenge temptations

When church groups face realistically an examination of this kind, they are helped to challenge several temptations which are likely to confront them in the field of education and evangelism:

1. Faith in the ultimate victory of the church may lead to a vague and false security on the part of the organizations of the church in their present evangelistic and

educational program. "Corpus Christi," the body of Christ, is not to be equated with "Corpus Christianum," the body of Christian men. The identification of the organized life of modern churches with the body of Christ does not exempt them from rigid and honest self-criticism.

2. Our society does not easily think in terms of quality. Evangelism which can display impressive statistics is certain to be much more commonly appreciated than is evangelism which depends upon the patient processes of education. The church is tempted to think that "worthy" is the same thing as "newsworthy." The precedents of Jesus should keep us sensitive at this point. His deepest concern was for persons, while other religious leaders worried about institutions and ceremonials. How repugnant to him would be the exploitation of children and youth for purposes of impressive evangelistic statistics! How warm would be his commendation of a church which sought to find ways of bringing children and youth to the fullness of life through patient spiritual processes! The church needs

to be driven by the "shepherd heart," not the statistical mind.

3. The church is in a deadly race with "secularism." Odds are by no means in favor of the church. The result is that the evangelist who must absorb himself in the race with secularism tends to be in no mood to use the patient processes of education and the involved processes which inhere in true person-mindedness.

This suggests not so much a need for self-criticism as a positive antidote to the dangers involved. The Teaching Mission provides such an antidote by discovering to church people the potentialities for evangelism which inhere in the normal life of the church. We believe that great capital can be made of the fact that each organized unit within the church is a part of the body of Christ. We furthermore believe that the results of the harnessed evangelistic potential of each organized group can be "newsworthy" and that the race against secularism can be won without sacrificing principles based on the laws of growth.

Changes in staff positions

An announcement by the General Secretary



Dennis Savage



Helen Spaulding

MISS HELEN SPAULDING, who has been since 1943 Associate Director of Young People's Work on the staff of the International Council of Religious Education, is to become the Associate Director of Research, beginning the first of October. In this position she will work with Dr. Gerald E. Knoff on special projects in research which are requested by the Council's educational committees as they serve member denominations and councils. The Council's only research services for several years were those which could be rendered on marginal time by Dr. Knoff and Miss Du Berry. The research budget for two years was devoted almost completely to the work of the Committee on Study of Christian Education. We are happy that we shall now be able to give a more adequate service to our regular departments and committees and thus to our constituent agencies through the transfer of Miss Spaulding to this important aspect of our work.

Miss Spaulding has done outstanding work in the youth department for the past five and a half years. She has served

as Associate Director of the United Christian Youth Movement and has had special responsibility for the organization and promotion of the Regional Planning Conferences of the UCYM and for the annual Youth Week celebration. She has also assisted Dr. Isaac Beckes in the development of community youth councils. Her proved efficiency in carrying through complicated tasks and her special graduate training in research make her a happy choice for the new position.

Many of the services which have been rendered by Miss Spaulding will be carried forward by the REV. DENNIS SAVAGE, who has been appointed Director of Youth Council Services in the United Christian Youth Movement. Mr. Savage has been with the UCYM for the past year as Director of the Christian Youth Conference of North America recently held in Grand Rapids, Michigan. He has travelled extensively throughout the country in connection with the planning and promotion of this conference and has become acquainted with a large number of the young people in the Movement as well as with the leaders of youth. These persons have enthusiastically recommended his continuance with the UCYM.

Mr. Savage is a graduate of the North Idaho Junior College, of the University of Idaho, 1942, and holds the B.D. degree, 1947, from the Disciples Divinity House, University of Chicago. He is an ordained minister of the Disciples of Christ and for the two years between college and seminary he served as pastor of the Church of the Cliff at Grand Coulee Dam, Washington, under the auspices of the Home Missions Council.

Mr. Savage has already had wide experience in youth work, having served as dean of a number of summer conferences for the Disciples of Christ and as Director of Student Activities in two churches. He has worked actively in the UCYM for a number of years and was twice a delegate to the annual meeting of the UCYM Committee and the Christian Youth Council of North America. He has special talents in the field of dramatics and has won honors in both script writing and production. He will begin his new work with the Council on October first.

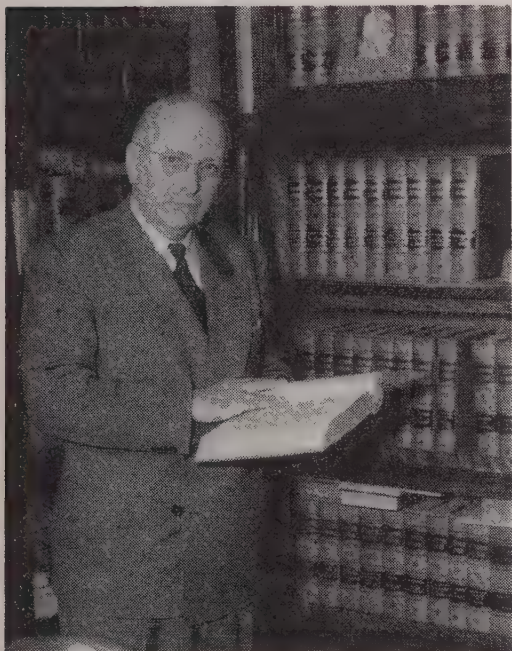
Roy G. Ross

International Journal of Religious Education

Citizen and churchman

The story of an outstanding Sunday school leader

By Lemuel Petersen*



Mr. Campbell is a quiet, unassuming man.

ATTORNEY, civic leader, churchman. This is Timothy James (Tim J.) Campbell of Newton, Iowa. Successful in his legal career, active in political and philanthropic affairs, outstanding in Sunday school leadership and practice of personal religion, Mr. Campbell stands today honored by church and community.

This man, born and reared in the rural Middle West, chose to live his days among the people of his native county. The graduate law degree which he had won with honors at Yale University in 1908 did not blind him to the needs and opportunities at home. And so he chose also to give his energy and wisdom in the social enterprises of his own people and to devote himself to the church of his forefathers, the United Presbyterian Church. Even so, state-wide and national recognition and opportunities for service have come to him.

But it is as a lay church leader that Mr. Campbell has been most active. From local to national levels he has rendered outstanding service. His was the honor last year to be chosen by officials of his denomination to receive special recognition along with 33 other lay leaders from their respective denominations at the International Sunday School

* Director of Public Relations, International Council of Religious Education.

Convention.

Mr. Campbell is an attorney-at-law, in partnership with his brother. His ability was recognized by the maker of Maytag washing machines, who retained Mr. Campbell as legal counsel for his corporation and as executor of his seven million dollar estate.

The visitor to the Campbell law firm enters a quiet and modest suite of offices in the five-story Maytag Building. Tim J. Campbell occupies a small-sized office filled with the usual array of legal volumes. The visitor meets an unassuming, slightly stocky, conservatively dressed man. The man is in his middle sixties. There is the air of quiet strength, of resolute purpose, or humble devotion to the task of serving people.

The visitor notices that Mr. Campbell keeps an uncluttered desk. Besides his papers the only other item is a rather large paperweight—a stone elephant. This symbol indicates that one of Mr. Campbell's main interests has been politics. In addition to being associated with many other civic enterprises, he has been a life-time supporter of the Republican Party. Long active as a speaker in campaigns and as a holder of county and state party offices, he has himself never sought public office. In the middle thirties he was influential in national party circles in the adoption of the soil conservation program.

The year after he had returned from Yale Law School, at the age of 26, Mr. Campbell was ordained an elder in the Newton United Presbyterian Church. A year later he was president of the national convention of the Young People's Union of his church (an honor which his son also achieved in 1938). In 1916 Mr. Campbell was elected a commissioner to the General Assembly of his denomination. Since then, he has served on important committees of his denomination and been a speaker at significant meetings.

For a third of a century he has been active in Sunday school work, teaching boys', men's, women's, and young married couples' classes in his church. For three years he has been chairman of the leadership education committee of the Jasper County Interchurch Council. Since 1938 he has been a member of the Board of Christian Education of the United Presbyterian Church of North America.

"The Sunday school is the greatest laymen's organization ever known to the church in any period of its history," Mr. Campbell wrote last year when he was notified that he was to be honored for outstanding contribution to Christian education.

"It has been the principal evangelizing agency of the church for many decades. Next after the home it furnishes the greatest opportunity for teaching religion to children. There is no sure basis for morality except religion. The Sunday school is, therefore, the chief public instrumentality to check juvenile delinquency."

Many of the best features of religious attitudes and customs of an earlier generation have been retained by Mr. Campbell. Two of these traits are an unusual reverence for the sanctity of Sunday and a devout interest in the Bible. Another is a consistent practice of family worship.

Citizenship and churchmanship of a high order are combined in Mr. Campbell's life and work. Loyal to his humble origin, faithful to his religious heritage and experience, unswerving in following God's purpose for his life, Mr. Campbell is an honorable representative of the two million laymen and women who lead and teach in America's Sunday schools.

Where your lessons come from

Something about the processes of cooperative Protestant curriculum building

By Gerald E. Knoff*

It is probably true that the most significant advances yet made in the development of the curriculum of Christian education are going on right now. These advances are being made on four broad fronts: improvement in materials based on changes in outlines made in the early forties; cooperative production of materials as well as of outlines; new types of materials produced independently by some denominations; and experiments going on in local churches and communities. The *Journal* has projected a series of articles dealing with these phases of advance. The first of these, dealing with the wide stream of cooperative curriculum planning, appears herewith. Dr. Knoff is especially qualified for this assignment because of his close contact with the creative production of the Council program.

The Editors

JAPANESE CHRISTIANS are now using some of the same church school lesson outlines that our own classes are studying Sunday after Sunday. The accompanying picture, taken in New York early in August, shows Dr. Franklin Clark Frye, president of the United Lutheran Church in America and a brother Lutheran pastor from Japan. The Rev. Chitose Kishi, president of the Evangelical Lutheran Church in Japan presented to Dr. Frye on this occasion a copy of the first post-war edition of the International Sunday School Teacher's Guide in Japanese.

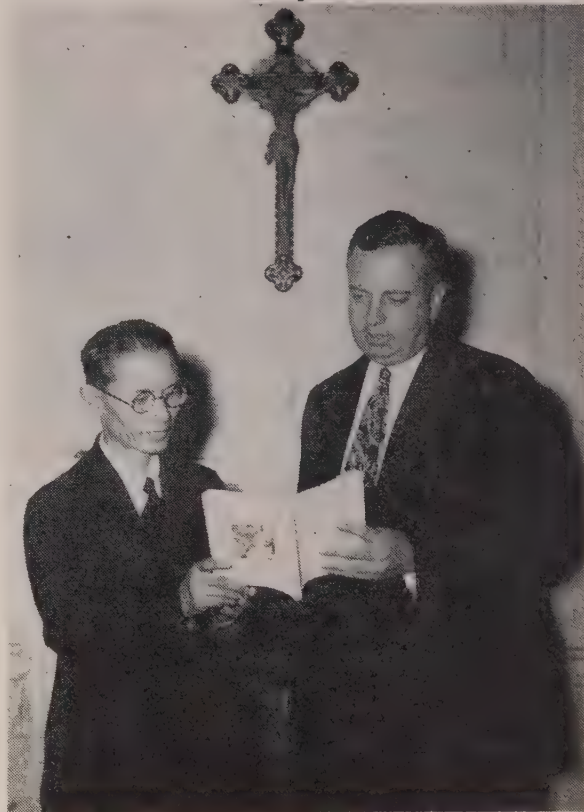
Not only in Japan, but in many other countries and in every community in the United States and Canada, church schools regularly use lesson materials based on outlines produced cooperatively through the International Council of Religious Education. The growing usefulness of these outlines comes as a result of more than seventy-five years of experience in cooperative lesson planning.

While there were earlier attempts at curriculum cooperation among American Sunday schools, 1872 is regarded as the official birthday of the International Uniform Lesson Series. Mr. B. F. Jacobs, a Baptist Sunday school superintendent in Chicago and Dr. (later Bishop) John Vincent were the leaders in this enterprise. A series of lessons designed to cover the entire Bible in a seven-year cycle was designed for all ages for Protestant Sunday school students.

Later modifications of the idea of a rigidly uniform lesson system ought not to obscure for us the importance of that early step. By this action, American Christians were making one of their early advances in interdenominational cooperation in Christian education. From that advance, other significant steps have been taken, and much of our present cooperative work in Christian education has been made possible because of this venture made in faith, and carried along by the confidence which Christians of various communions had in each other.

Pick up your teacher's guide or your student's quarterly

* Associate General Secretary in Educational Program, International Council of Religious Education.



Dr. Chitose Kishi shows Dr. Frye the July-September lesson quarterly in Japanese.

and see if on the title page or somewhere else something like these words do not appear, "These lessons are based upon outlines prepared and copyrighted by the International Council of Religious Education. Used by permission." If you should visit another church school even in a distant state and of a denomination not your own, you would find these same words on the lesson materials. If the material is a part of the Uniform Lesson Series, you might have found it in any one of a hundred denominations in the United States or in the Dominion of Canada.

The Committees draw up the outlines

As many of the readers of the *International Journal* know, the curriculum work of the Council is carried on chiefly through two committees appointed by denominational action: the Committee on the Uniform Series and the Committee on the Graded Series. For the past six years, Dr. Park Hays Miller of the Board of Christian Education of the Presbyterian Church, USA has served as the effective chairman of the former committee. Within the last few months, his term of office having expired, he has been

International Journal of Religious Education

succeeded by Dr. John L. Fairly of the Presbyterian Church in the United States, who has long been connected with the work of the committee. Completing his six-year term as chairman of the Committee on the Graded Series is Dr. Glenn McRae of the Christian Board of Publication. The staff executive of these two committees is Miss Mildred A. Magnuson, the newly appointed successor to the late Martha DuBerry.

But, you ask, "How was the particular Uniform Lesson outline chosen at which Pastor Kishi and Dr. Frye are looking?" or "How was that graded lesson which you found in that distant city prepared?" That is an interesting story in itself and one which is little known. While the work of the Committee on the Uniform Series and the Committee on the Graded Series differ in details, still the general policies are much the same. The general process goes on somewhat in this fashion.

Each of the committees does much of its work in subcommittees and in smaller groups of the subcommittees. It is necessary for these committees to do their work in advance. It is only after the outlines have been given rigorous review by the denominational editors and after careful review by the International Council bodies, and then released to the member denominations and others, that the work of writing the lessons begins.

Then the steps of printing and distribution have to be taken into account, and thus a long time necessarily elapses between the meeting at which it is decided a certain topic or Scripture passage is to be used for a particular day, and the Sunday on which that material is actually taught. For example, the Committee on the Uniform Series meets this fall of 1948 in Toronto, Canada. They will do final work on outlines which will not be used until 1952. Furthermore, they will be beginning work on outlines which will not be actually taught until 1953. This seems a long time. But it is no longer than it actually needs to be.

The Committee on the Graded Series is also obliged to work on a similar long time span. Next March (1949) at Buck Hill Falls, Pennsylvania, the Committee on the Graded Series will be approving for release outlines which will be finally taught during the years of 1951 to 1952 and will be beginning work on outlines which will not be actually used until 1952 to 1953.

It might be interesting to open the door and let the readers of the *Journal* see what has gone on behind the scenes and before the Sunday morning on which Mr. Alexander, a teacher of fifth grade boys, uses his denominational teaching materials. There is the topic for the fall of 1948, "Palestine, Land of the Bible People." That lesson began in the Children's Subcommittee of the Cycle Graded Committee meeting in 1945. It planned outlines for three years of work as a unit, since each Sunday's work depends on the Sunday before it and contributes to the Sunday following. The entire year fits into a scheme, intimately related to the work of the year 1947-48 and the year 1949-50.

This Children's Subcommittee considered the needs of the children in the junior department and re-thought the goals of Christian education as interpreted for children of this age group. Other contemporary concerns were considered and, after full discussion, general emphases were outlined. Then units were organized within these three-year general emphases, planned month by month and Sunday by Sunday.

This next step was that of preparing descriptive outlines

for Sunday by Sunday use. An introductory paragraph was written, defining the scope of the unit. A statement of purpose was prepared and the more important content which might be used was suggested. It was probably at this point that the Children's Subcommittee made an individual writing assignment. That person went off by herself to a desk and made a first draft of an outline. Then it was brought back to the Children's Subcommittee and revised in accordance with its suggestions. Finally, it was recommended by the Children's Subcommittee and approved by the Cycle Graded Committee. Copies of the outline were then sent to denominational staffs for review by the curriculum committees of the denominations. Suggested revisions were taken into account at the next meeting of the Committee on the Graded Series.

The outlines had still to be approved by those members of the Committee on the Graded Series who did not work on Cycle Graded Outlines, by members of the Closely Graded Committee, the Home Curriculum Committee, and others. Finally the Committee on the Graded Series adopted the revised outlines as part of its finished product.

But the end was not yet. For the products of the Committee on the Graded Series had then to go to the Commission on Educational Program of the International Council. This body has on it persons representing all the many interests and concerns of Christian education. The Commissions approved these outlines in the fall of 1946, and sent them to the International Council (the governing body) for final review and approval. The Council itself in February 1947 approved the outlines, copyrighted them, and released them to the denominations for their use.

The denominations publish the lessons

From this point on, this outline was developed into a teaching unit by the various denominations working independently. One may have wished to substitute another Scripture passage. Another may have re-written the purpose. Still a third may have decided to make another emphasis. These modifications were made in the light of denominational needs and convictions. But usually the basic structure remains the same. Thus, cooperative effort is balanced against individual freedom, and each enriches the other.

Finally, this lesson unit on "Palestine, Land of the Bible People" was sent to the printers of the denominational publishing houses, the presses began to spin, the mail trucks began to move, and in time, Mr. Alexander sits down at home to work on next Sunday's lesson. On Sunday morning the end of the curriculum road is reached.

The teacher uses the lessons

The end of the curriculum road? No, only another significant milepost. For the goal of all this early work has not been a preparation of a printed page, not the teaching of the lesson, not even the teaching of boys and girls. The goal is, rather, to help effect in them a response to the good news of Jesus Christ and a life-long loyalty to our Lord. As has recently been said by an International Council committee:

"The purpose of the curriculum of Christian education is to confront individuals with the eternal Gospel and nurture within them a life of faith, hope, and love in keeping with the Gospel. The organizing principle of

the curriculum from the view point of the Christian Gospel is to be found in the changing needs and experiences of the individual as these include his relation to (1) God as revealed in Jesus Christ; (2) His fellow men and human society; (3) His place in the work of the world; (4) the Christian fellowship, the church; (5) the continuous process of history viewed as a carrier of the divine purpose and revealer of the moral law; (6) the universe in all its wonder and complexity."

A large order, you say? Yes, as large as the Christian faith. A heavy responsibility? Yes, indeed, as heavy as Christian discipleship. An impressive enterprise? True, but it all breaks down and comes to naught, finally, if teachers are careless, superintendents slipshod, and pastors indifferent. This vast curriculum of the Protestant Churches is based upon the presupposition that we have a loyal, faithful, and effective body of Christian teachers at work. We are sure that confidence is fully justified.

Picture-story teaching

A class and a camera in vacation school

By Don A. Bundy*

FACED with five intermediates in an interdenominational vacation school, I was searching for a new approach which would catch the interest of the class and at the same

time provide a vehicle for teaching religion. The picture-story technique so common in secular magazines suggested itself, and together teacher and class went to work on a project.

What subject could we dramatize and photograph that would mean something to us and to others who might see our work? We decided to study the Good Samaritan story, and if possible apply some of its teaching to a modern situation in which young people find themselves. In our study we saw the obvious application to racial discrimination today, but after discussion decided to adapt the story to get across this point: Christian love and concern crosses barriers of all kinds and makes friends out of former enemies.

The first week of the school was spent in writing the "shooting script." This meant blocking out the action and dialogue into ten different scenes which could be photographed. Then came several rehearsals during which the children acted the various parts of the "drama," and we settled on the final plan for the pictures.

A late-comer to the class was made an "assistant direc-

* Minister, First Congregational Church, Groton, New York.



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tor" and "prop man" which pleased him and made him feel important to the project.

The school was to close with a service for the parents and community and featured an exhibit of work done by the various classes. After our pictures were taken, developed and printed we mounted them on four large panels of bristol board with brief captions beneath the scenes. This was our exhibit and created considerable interest at the closing meeting of the school. Both parents and other children found the picture-story which we called "A Change for the Better," exciting reading because it contained "actors" they knew.

The technique can be easily employed by any teacher with an understanding of outdoor picture taking and a good camera. We used a camera taking a negative 2 1/2 inches square so that enlargements of five by seven inches could readily be made. Pictures smaller than this lack appeal for an exhibit or a teaching medium.

Legends for Photographs

Following are the captions for the accompanying pictures which tell the story. They begin on the preceding page and go counter-clock-wise.

Photo 1: Here's Virginia shining her new bicycle as four of her friends stroll over to look at it.

Photo 2: They all want to ride the new bike, of course, but Virginia is firm: "No!"

Photo 3: The girls seem to understand how Virginia feels about the new bike, but Joe is angry and walks off saying: "Just wait 'til I get a bike."

Photo 4: Left alone, Virginia starts up the hill to try out the bicycle for speed.

Photo 5: "Wheel!" Down the hill she comes. "Look, no feet on the pedals!"

Photo 6: CRASH! "Ouch, my knee." Both the bike and Virginia get bruised.

Photo 7: Here comes Betty, one of Virginia's friends. "Well, what happened to you?" Virginia explains her accident, but Betty says, "Sorry I can't help you. I'm going to a party and I'm late now."

Photo 8: Two more on their way to the party, Mary and Sally. They look and smile and say: "Too bad. We're late. So long, Virginia." Virginia just cries; what will her mother say?

Photo 9: Then Joe, also on his way to the party, comes along, sees her. (Remember, he's the one who was angry.) "Aren't you late?" Asks Virginia. "Sure, but what's a party when somebody's hurt? Come on, we'll go over to my house and get the First Aid kit." Here he cleans the bruise.

Photo 10: Joe finishes a bottle of pop as Virginia displays her new bandages. Virginia says to herself: "I guess I should share my bike with others. A person who forgets he's angry when you need help is a real friend." And Joe says to himself: "I guess I get angry too easily; but I feel better now. I'm a changed man."

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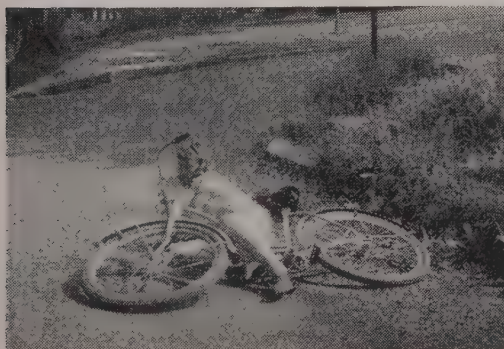
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We tried cooperation

Two churches in a small town work together

By George Crenshaw*

AS A THEOLOGICAL STUDENT I learned that the church talks much about "community" and does little to bring it about. I was able to find no pattern of community action so far as the church was concerned, save in such homogeneous religious communities as the Amish. As a student I held a pastorate in a United Church (a combination of Disciples and Baptists) and in a Congregational church near by. This experience made me keenly aware of the ineffectiveness of denominational programs built without consideration of the community as such and totally indifferent to all activities of other denominational plans in the same community. The words from Ibsen's *Brand* came constantly to mind: "The Kingdom of God which stretches from shore to shore, you have tried to crowd into the confines of your small church."

I found a kindred spirit. After graduation we ventured to move into community, one taking the Methodist church and the other the United Church, with a program of community consciousness in mind. Having had no ministerial guidance in church cooperation in a hundred years, the churches could not be expected to join hands in "brotherhood" immediately. We laid out the principles we thought valid and at a joint meeting of our two church boards discussed them. The principles were quite simple:

1. The things we do together are more significant than those we do separately.
2. We must meet community needs in the most effective possible way. The church must take its pattern from the needs of the community. Denominational material and programs in conflict on the local level will be discarded. The church exists to serve, not to be served.
3. The program of each church should be cleared in terms of community needs.
4. Christianity is developed most surely in intimate, informal community relationships.

The reaction of the boards was at best neutral, but we resolved to move ahead. We started where we already were. Daily vacation Bible school was already an inter-church project. We concentrated there, making this a real united effort in religious education. We planned carefully our program, using material from any and all sources. Our teachers were not primarily Sunday school teachers, but rather people of the community who were interested in children. Next we united the youth groups on Sunday evenings, thus making them one in the church as they were in their public schools. While they were encouraged to attend the denominational camps in the summer, we held our own camping program together.

* Pastor of the United Church, North Fairfield, Ohio.

As we thought in terms of the community, many ideas developed. Our sermons were united in emphasis; not that we gave our congregations the same material, but we were aware of the preaching program in the other church and we tried to unite our impact.

During the first Lent we divided our community into six districts and held cottage prayer meetings, concluding with our Holy Week united services at which the union choir sang. The next Lent was used as a time of adult religious education. In our churches we placed a list of thirty-four questions and the six most popular ones were the subjects of our meetings. These meetings were held as discussion groups growing out of a brief presentation by each minister. The six were a good index of community interest. How much of the Bible can we believe? How does God answer prayer? Do religion and science conflict? Why don't we have our old-time revivals now? Are the Catholics dangerous? What do the Catholics really believe?

With such an approach, we found it possible to build on a broader base a more flexible program. Like most agricultural communities, ours was strongly anti-labor, to the point of intolerance. This, we felt, was a community blind spot which needed attention. As ministers of the churches, we invited the educational director of the state CIO to address an open forum on a Sunday evening in one of our churches. The criticism received was tempered by the fact that it had been a community meeting. A statement from one man justified the experiment: "I did not believe in his point of view. I do not like the CIO. But, I respect the right of my preacher to invite anyone into the church whom he thinks is honest."

Each of us held his individual membership class for our boys and girls preparatory to their entry into the church. Each included a history of the denominational heritage. To this we each added instruction on brotherhood and fellowship, in terms of our community.

Each of our denominations wanted a Men's Fellowship in its church. Rather, what we needed, in terms of community, was a Community Men's Fellowship. We organized one, calling in the Friends of the Land to help us with a program.

The need for a leadership training school for our Sunday school teachers was apparent, so we tackled it together. On Monday evening we taught our beginners and primary teachers; on Tuesday, our junior and intermediate teachers; on Wednesday our senior and young people teachers, and on Thursday our adult teachers. Together we were able to pool our best experiences and our best materials in a fellowship of common interest. One year we united to bring an outstanding religious educator for an evening with all our teachers.

The need of Europe called for united action, so we enlisted as a community in the heifer project. The Brethren Church sent us an informed leader who talked with us about it. At the service of dedication, all could join because we had done the thing together.

We needed equipment, both in the churches and in the school. We allocated to each church its share. The Methodist Church purchased an S.V.E. slide projector and screen; the United Church a loud-speaker system and

(Continued on page 29)

The brotherhood of Christmas

A musical interpretation

By Jean-Louise Welch*

Characters

CONFUSED—a young handicapped, ex-G.I., cynical and bewildered; dressed shabbily.
CHRISTIAN—a fine appearing man, any age, with clean cut, happy face; well dressed.
MAN—an indifferent passer-by; any type of clothing.
GIRL—young, attractive, but flighty; smartly dressed in current fashion.
TABLEAU FIGURES—MARY, JOSEPH, SHEPHERDS, WISE MEN. Costumes should be in colors that harmonize in final tableau. Ideas may be obtained from paintings of the Nativity scene.
REPRESENTATIVES OF THE NATIONS—Several people, including children, for each country chosen to be in the parade. These persons may also be used for the miscellaneous passers-by who appear in the beginning. For the parade they may wear, if available, native costumes of other countries. If there are people in the community from other countries they could be asked to be in the parade and use their costumes if they have any. Otherwise, a variety of American clothes may be worn.
ANGEL OF PEACE—a beautiful young girl wearing a white gown, Grecian style, with wings, if desired. She carries the Christian flag.
CHORUSES—as many as available, including a junior choir.

Setting

In many communities it is customary to have an out-of-door creche illuminated at night, in front of one of the churches. This is the scene of the play—the outside front of a church with the creche as the center of interest. If a backdrop can be provided showing a church front, this would add to the effectiveness; or a backdrop of heavenly blue may be used instead.

The stage is arranged in several levels to provide for proper spacing of the tableaux. There should be room for the Shepherds and Wise Men to stand without obscuring the creche, and for the Representatives of the Nations to stand at the sides where those with flags can be seen. A dais (which may be two chairs draped with cloth) should be on the main level, where the two men are in constant view and from which their voices can be clearly heard.

A place for the Angel of Peace should be made high enough at the back for her to be seen. If a star is desired, it should be fastened to the back drop in such a position as to be above the head of the Angel of Peace.

See close of pageant for further instructions.

The Pageant

Any preliminary formalities, such as an offering and announcements, should take place before the pageant begins. The lights may then dim and go off. The organist plays softly while the creche figures take their places. Then floods come on the creche and on the front aisle.

CHORUS (off stage all the time, as if music comes from within the church, sings) "I Heard the Bells on Christmas Day"

(**MISCELLANEOUS PEOPLE** pass across the front aisle, below the creche; dressed in coats and hats and carrying packages as if going home from shopping. Some pause to look at the creche; others pass on without noticing.)

(When the chorus gets to "Peace on earth, good will to men" **CONFUSED** enters, saunters down aisle aimlessly, stops in front of creche and listens to music.)

(When music stops **MAN** approaches. **CONFUSED** turns to him, laughs and points to creche.)

CONFUSED: Get a load of that! In the church there, they're singing about peace on earth, good will to men! That's what Jesus was supposed to give the world. And all you hear nowadays is War! I just got through fighting a war that was supposed to end all wars. What did it get us? . . . Every newspaper you pick up is all about spies—crises—threats of war.

MAN: (pauses) It does seem that way. (shrugs) But I can't do anything about it. (While going off stage, calls over shoulder) S'long, merry Christmas!

(**CONFUSED** remains standing in front of creche, thoughtful.)

(A girl enters. As she approaches, **CONFUSED** turns to her puzzled. She smiles and stops beside him, looking at creche)

GIRL: Pretty, isn't it?

CONFUSED: (as though not hearing what she says; puzzled) Say, how could God think he could save the world by sending a child into it? Yeh, all his life, this Jesus went around doing good and preachin' "Love thy neighbor"—and look what happened to him! He died with a couple of thieves on a cross!

GIRL: (thoughtfully) Yes, that's right.

(**CHORUS** sings "Peace to Those Who Believe," by Paton)

GIRL: (as chorus begins) It's too deep for me. Why don't you come into the church with me and ask the minister? (**CONFUSED**

shakes head) Well, then, I have to go on. 'Bye. Sorry I can't be of help. I'm not much good on this religion business. I just go to church because I enjoy the music. Merry Christmas.

CONFUSED: (paces up and down thoughtfully, listening to music, kicks against stage) Peace, peace to those who believe! (bitterly)

CHRISTIAN: (approaches smiling) What's the matter with that? Don't you believe in peace?

CONFUSED: (bitterly) That peace stuff gets me. A lot of guys yell, "Peace." But the joke of it is, often it's the very ones who yell the loudest that secretly work and plot to sell this country out to make another war so they can make more money. . . . And then they say, "Peace to those who believe!" . . . Believe in what? United Nations? United Hypocrites! That's what I call them. (walks off angrily)

CHRISTIAN: (going after him and taking his arm) Here, wait a minute. You sound kind of mad at the world. Don't you believe in anything? Not even religion?

CONFUSED: (pulls arm away from Christian) Religion? Bah! They all teach that love and do good stuff. The only creed I know is, "Do to others like they do to you,"—and do it quick. (stops pacing; points finger as in emphasis; confidentially.) You know, everybody's got a racket. They are out to get the next guy and the fella who gets the dough is the one that sticks a knife in the other guy's back first. (Goes through motion)

CHRISTIAN: (smiles) Oh, I don't know. Things are pretty bad but they certainly could be a lot worse. . . . Maybe you just haven't met the right kind of people. Tell me, where do you work?

CONFUSED: (who has resumed his pacing, stops and turns to Christian) Work? Don't make me laugh! (Stands as though giving a speech, gesturing wildly.) Give the G. I. a break! Hire a Handicapped G. I. Today! A Job for Every G.I. Great slogans. That's all they are—slogans! (starts pacing again) Sure, I tried to get a job but they don't want a guy with a chest full of iron, a guy that has fainting spells and gets tired after walking up a flight of stairs. . . . While we sweated it out over there and gave our best, they promised us the moon and stars. (sardonically) Yeh, all in solid gold and sprinkled with diamonds.

CHRISTIAN: Don't you get a pension?

CONFUSED: Sure, but who wants to live on a pension? I want a job like other guys—and a family too—and a chance to look after that family decently. That's all I ask. Is that too much?

CHRISTIAN: Of course not. That's every man's birthright. It's no wonder you are bitter. It seems to me that you have filled your system so full of hate and self-pity that it is going to take several transfusions of love and faith to pull you around. Say, how long has it been since you have been to a worship service or talked your problem over with God?

CONFUSED: (still bitter) Prayer? That's another laugh. I yelled so loud at God, asking him to save me, that the enemy must have heard me right over the gunfire and aimed right at me. Anyway, God answered (points to chest) with a chest full of iron. I believed in Him until the war—but I've seen too much. . . .

* Garden City, New York

(CHORUS *very softly in background* "The First Noel")

CHRISTIAN: You have had a bad experience and I can see why you are disillusioned. I wonder if one thing that isn't the matter with you and so many of us is we forget God until we get into a jam and then we yell like mad for him to do our will. (*Takes CONFUSED's arm*) Come with me. Let us sit beside this creche. I want to show you what is happening all over the world this very night.

CONFUSED: (*shakes head*) No, I was only passing. I've got to be goin'. When I saw this (*points to creche*) it sorta got me thinkin'.

CHRISTIAN: Oh, come on. No one should spend Christmas eve alone. And afterwards, I'll take you home with me and you can help trim the tree.

CONFUSED: (*brightening*) You mean it? About trimmin' the tree?

CHRISTIAN: Of course.

CONFUSED: (*brushes off his clothes, straightens himself*) Gee, I was wishin' I had a tree like I had when I was a kid. I know just how I'd trim it.

CHRISTIAN: Good. You are just the man I'm looking for. (*Takes his arm and they go up side or front steps to dais. Sit down.*)

(CHORUS sings "Lord of Highest Heaven," by Fish)

CHRISTIAN: There are many in our world today who are bitter, discouraged and disillusioned. To them there seems no meaning in life, no reason for goodness and decency and kindness and unselfish love. But bad as the world is, now, it isn't as bad as back in the days when Jesus was born. Our politics may be confused but they aren't as vicious as the rule of Cesar Augustus. It was because he needed some more money and had issued a decree demanding that everyone must stop whatever he was doing and go to his home to be enrolled for taxation, that Joseph and Mary went to Bethlehem. The town was so crowded that they couldn't find any place to stay. You can imagine how frantic Joseph must have been and how grateful he was to find refuge in a stable in time for Jesus to be born. Listen, the children are singing about it now.

(JUNIOR CHOIR sings "O Little Town of Bethlehem")

CHRISTIAN: It was because there was so much sin and corruption that God sent his Son that all those who believed in him would not die but live forever. And yet, he didn't announce Jesus' arrival with fanfare. According to the Bible, (*Reads Luke 2:8-16*)

(CHORUS sings *without accompaniment* "While Shepherds Watch Their Flocks")

(SHEPHERDS, during singing, come down center aisle, go up to creche, kneel before manger and take their places to right in tableau form. If desired, one shepherd may offer a gift of a lamb.)

CHRISTIAN: But God's message came also to certain men who were wise and had been searching the prophecies about the coming of a great king. They followed a star until it rested over the place where the Babe lay.

(WISE MEN enter down center aisle. Star is lighted. Spot on Wise Men from back. They may either sing solo parts of "We

Three Kings" or soloists in chorus sing while the chorus hums background. The Kings kneel before manger, offer gifts, then take places to left in tableau form.)

CHRISTIAN: Throughout the centuries that have passed since Christ was born, the world has witnessed terrible strifes, wars and sufferings. People have not yet learned to live together in peace and harmony in accordance with the teachings of Christ. And yet, not once in all this time have the multitudes of those who believe in him and love him, failed to celebrate his birthday and offer gifts of love and sacrifice. Each year, the number of his followers increases as the story of his coming has spread around the world. They are of every color and race and from every nation, forming the great Brotherhood of Christianity. See! Here come the Christians from all over the world bringing to the manger of the Christ Child their homage and love.

(*The Parade of the Nations enters. Each country is represented by a flag-bearer and more persons accompanying him. They may come up several aisles at once. As each group nears the creche they kneel before the Manger and then take their places on one side or the other, as arranged for the most effective tableau. At the end of the Parade the ANGEL OF PEACE enters, carrying a Christian flag. She goes center back stage, above the creche and in a prominent position.*)

(*In the meantime the chorus and the junior choir sing one or more verses of several carols from other countries. The following are suggested:*)

England: "What Child Is This"

Sweden: "The Happy Christmas Comes Once More"

POLAND: "In a Manger He Is Lying"

France: "Thou Child Divine"

Italy: "Mary, Dear Mother of Jesus"

German: "O Christmas Tree"

Russian: "Kolyada"

CONFUSED: So that's what you were talkin' about! Then there really are people here and all around the world who do believe in Jesus! I'd heard it but I never believed it before. Maybe there is a Brotherhood of Christians, after all!

CHRISTIAN: Won't you come up, too, and pay your homage?

CONFUSED: (*starts to get up, hesitates, then sits down*) No, I can't go. I'm not worthy. Besides, I don't have a gift.

CHRISTIAN: (*puts hands on his shoulder*) Nonsense, of course you are worthy. Everyone is equal in the sight of God. That is why we are all brothers. As for a gift, give yourself.

(*They go together to the creche; then CHRISTIAN slips to back of tableau while CONFUSED looks down at manger and then kneels beside it. Lights fade gradually on whole scene, leaving just a soft spot on CONFUSED.*)

CONFUSED: (*hesitantly*) You know, I shouldn't be here after all the awful things I've said about you—and done, too . . . I guess I've been about as wicked as the worst of 'em but if you'll overlook it and sort of give me another chance—I'll try—to make up for all the wrong I've done . . . I guess I sorta got the picture all wrong . . . I'm not sure at you any more for forgetting me on the battlefield—you really didn't . . . I can

see that now . . . and I had everything comin' . . . I just had to learn the hard way . . . It's awfully hard to figure you out sometimes, but if you'll take me into this Brotherhood of Christians, I'd like awfully to have you for my Savior . . . I'm sorry for all I did. And you know what? I know a lot of other guys just like me. If I can get them all sold on this love and give idea instead of hate and grab, maybe we can have peace on earth after all.

(DUET, following the prayer, harp and organ playing "Silent Night," arranged by Richmond. If soloists are not available a recording may be used.)

(*The lights gradually increase during the solo and are on full at the close.*)

CHORUSES and CAST, except TABLEAU FIGURES, join in singing "Joy to the World." CONFUSED rises, joins CHRISTIAN, and they go out together. They are followed in order by the KINGS and SHEPHERDS and then by the REPRESENTATIVES of the NATIONS. During the Recessional the congregation sings "O Come, All Ye Faithful." The Minister pronounces the benediction from the rear of the church.

Production Notes

The lighting should be kept simple unless expert attention can be given to it and proper equipment is available. Rheostats may be used to bring the lights up and down as indicated in the script.

Flags of other nations may sometimes be obtained from community agencies, such as social centers, YWCA's, or some churches. It might be possible to rent them from mission boards or costume houses. Be sure to have several European flags, including the Russian; also Japanese and Chinese and others as desired.

If it is not possible to get flags they may be made according to the following directions: Consult a dictionary or encyclopedia for pictures of flags and pick out designs that can be enlarged easily. Several require only a ruler. The copies need not be absolutely accurate. Work out the designs on a piece of brown or newspaper cut to the desired size. With carbon paper transfer the design to light weight unbleached muslin. Since the flag will be larger than a single piece of carbon paper, it is well to thumb tack the design to the cloth, leaving one edge loose enough to move the carbon as needed. The colors may be added in either of the following ways:

a. Using any wax base crayons (crayolas or textile crayons) fill in the colors on the muslin according to the original picture. Place the cloth, crayon side down, on smoothly finished paper towels or other blotting surface (newsprint comes off); cover with fairly heavy paper over which put a damp cloth. Pat (do not rub) with a heated iron. b. Color in the surface with textile paints, using a thin solution and a rather wide brush. Use a stencil brush where the colors join. (If you have not used textile paints, practice on a scrap of cloth to test mixture, or the printed cloth may be stiff.)

Mount on a dowel rod procurable from most lumber yards.

If it is not possible to have flags, CHRISTIAN may call the names of the Nations as the representatives come forward.

The carols mentioned are found in *Christmas in Song* published by Theodore Preusser and in *Fifty Christmas Carols of All Nations* published by Willis Music Co. of Cincinnati. Others may be substituted if desired.

For the Leader

THEME FOR NOVEMBER: *We Are Thankful*

Primary children need to know a variety of songs which may be used in informal worship whenever the occasion arises. A song sentence expressing gratitude to God is especially desirable, and can be used often in November. In the suggestions this month, the refrain "Father, we thank Thee," from the well-known song, "For the fruit upon the tree," has been used because it is familiar to most primary workers. Other suitable responses are the following:

(a) In *Hymns for Primary Worship*¹: "Dear Father, for Thy Gifts to Me," No. 176; "O God, We Give Thanks," No. 157

(b) In *Sing, Children, Sing*²: "We Give Thanks," No. 7

(c) In *Song and Play for Children*³: "Thanksgiving Response," No. 33. Other words may be substituted for "harvest time" as desired.

With a little guidance, primary children can often create a tune. If your group could make up a tune for the words, "*We thank Thee, God, our Father,*" they would enjoy singing their own response better than one from a book. The Litany suggested for November 28 could be prepared in sections, Sunday by Sunday, from the lists made.

If your group is participating in a Thanksgiving project to help a needy family, make the gift-bringing part of your worship. Bringing a can of corn, or other contribution, however, is not an adequate Thanksgiving experience for a child. The leader should also plan opportunities for friendly services which children can give as expression of their gratitude to God. Friendliness is often more needed than material gifts, and children need the experience.

November 7

THEME: *We Are Thankful for Seeing*

WORSHIP CENTER: Open Bible and arrangement of flowers or autumn leaves

QUIET MUSIC: "Be Thanks to Thee"⁴

CALL TO WORSHIP: "Come with Hearts Rejoicing"¹

SCRIPTURE: Psalm 107:1 (Read by a child)

HYMN: "For the Fruit upon the Tree"²

OFFERING AND RESPONSE: "Our Offering Verse"²

LEADER: This is the time of year when we begin to think about Thanksgiving Day. When we make a list of things we are thankful for, we sometimes forget something very important. Let us listen while Martha reads a poem.

POEM:

THANKS FOR SEEING

I thank you, God, for giving me
My two good eyes with which to see

The shining sun, the velvet grass,

The lovely gardens that I pass;

White, fleecy clouds of wondrous grace;

The sweetness of my mother's face;

¹ *Hymns for Primary Worship*, Westminster Press, Philadelphia, Pennsylvania.

² *Sing, Children, Sing*, by Edith Lovell Thomas, Abingdon-Cokesbury Press, Nashville, Tenn.

³ *Song and Play for Children*, Danielson and Conant, Pilgrim Press, Boston, Massachusetts.

Primary Department

By Vesta Towner*

The birds, the butterflies, and bees;
The pretty flowers, the stately trees,
And every lovely thing like these.

If I should meet a child who's blind,
Help me to be to him most kind. Amen.

—KATHRYN BLACKBURN PECK⁴

LEADER: Mrs. A. knows a story about a child who could not see. She will tell it to us.

STORY:

MARY'S GREAT DAY

Little Mary sat alone on the porch. Inside the house, two babies were crying fretfully. A man's voice called to her, "Mary, Mary, come here!"

Mary stood up, and with outstretched hand, felt her way through the doorway. Mary was almost blind. She felt her way to the bed where her invalid father lay. On the bed beside him were twin babies, both crying loudly.

"Mary, see if you can't make these babies hush. They worry me, crying all the time."

Mary patted the babies gently. "Don't cry, Davy. Don't cry, Danny. Sister is here." She could not see their faces clearly, but she could tell them apart by touching their heads. Davy had more hair than Danny.

"Don't cry, little brothers," she said. "Mary will sing to you." Then she sang a little song that she had made up herself.

"Hush, little babies,
Don't you cry.
Sister stay
Right close by."

A dog in the yard outside began to bark, and Mary could hear the chug of a motor car slowly making its way along the rough road that led past the cabin. She heard the car stop. Who could it be? Cars seldom went past their cabin. Nobody ever stopped to see them.

Mary went out on the porch and waited. Six-year-old Jim and three-year-old Susie who had been playing in the yard, ran to the gate to see who the visitor might be. A pleasant-faced woman got out of the car.

"Good morning, children, is your mother at home?" The children shook their heads shyly, but said nothing. Seeing eight-year-old Mary on the porch, the visitor walked up the path to the cabin.

"I am Miss Brown. The church people in town have asked me to visit all the farm families around here and see how the children are getting along. Where is your mother, my dear?"

"Ma is down to the spring, washing," answered Mary. "Jim, run quick and tell Ma there is a lady here to see her." Jim and Susie started off on the run.

"Pa is in the house," added Mary, "Pa and the twins. The twins cry all the time."

"Let me see the twins," said Miss Brown.

When Mary took her into the house, she saw that Mary had to feel her way. She knew that Mary could not see. She looked at the twins. They were tiny, not nearly so big as sixteen-month-old babies should be. She knew they needed milk. She saw Mary's father, an invalid, not able to work. She knew that this family needed help.

When Mary's mother came from the spring, Miss Brown had a long talk with her. "Let me take Mary into town with me. Perhaps the doctor can fit her eyes with glasses that will help her to see."

"We haven't any money to pay for it."

"You will not need to pay," explained Miss Brown. "I know a Men's Club in the county seat town that has a fund to buy glasses for children like Mary."

So Mary's father and mother decided to let Mary go into town with the "Church Lady," as they called her. It was arranged that Mary should go the very next day.

No child ever had a more wonderful trip than little Mary. Her mother dressed her in a clean dress. "Good-bye, Mary. Be a good girl." All the family told her good-bye, all except the babies. Mary whispered something to them. "When I come home, maybe I can see you!"

The Church Lady took her by the hand, and they walked to the gate, where the car stood. Mary had never ridden in an automobile before. It was a thrilling ride. She could not see the trees nor the fields that they passed, but she loved the motion of the car, and the breeze that came in the open window.

There is not time to tell all the wonderful, new experiences that Mary had. Miss Brown took her to a doctor who said he could fit her eyes with glasses. While they were waiting for the glasses, Miss Brown went to the County Welfare Office and told them about Mary's family. She said the babies needed milk, and the other children needed more food than they were getting. The welfare office arranged to send money to Mary's mother every month, to help buy milk and food.

Finally, Mary's glasses were ready. The doctor put them on her eyes, and adjusted them.

"Can you see me, Mary?" asked the Church Lady.

Mary smiled a big, happy smile, and nodded her head. The doctor explained that Mary never would be able to see as well as other boys and girls, but that the glasses would help her. To Mary, it was wonderful that she could see at all. As she rode back to her farm home with Miss Brown, she was very quiet.

"What are you thinking about, Mary?"

"I'm thinking about my mother. I don't know what she looks like. I want to see her."

When Miss Brown and Mary arrived at the farm, the whole family met them at the gate. Little Susie and Jim were running around excitedly. The dog was barking and wagging his tail furiously. Mother was there with both babies in her arms, and they were not crying, but were wide-eyed with wonder. Even Mary's father was there, leaning on his cane. And Mary could see them all!

That night, after supper, Mary stood for a moment alone on the porch. The sun was just going down. As she watched the lovely colors of the sunset, she whispered a little

prayer. "Thank you, God, for letting me see."

V. T.⁵

LEADER:

Perhaps this story and the poem that Martha read will remind us of things we are glad that we can see. Let's play a game. Close your eyes, each of you, and think of something lovely that you have seen. Maybe a tall tree in your yard. Or a bowl of bright red apples. Or a rainbow in the sky. Or a little, pink-lined shell that you brought back from your vacation trip. Or the sunlight shining through colored windows in our church. It might be a baby sister's smile. Something beautiful that you are glad you have seen. Close your eyes, now, for a minute, and remember. We will all be very quiet. Ready? What have you thought of? (As the children respond, a teacher may write the list on a blackboard. Do not be surprised if they mention, "My dog's eyes." Accept all sincere contributions with appreciation.)

You have named many lovely things. Shall we thank God that we have eyes to see? We can sing the refrain, "Father, we thank Thee," as our prayer. Let us close our eyes and think of the lovely things we have remembered.

PRAYER: Dear God, we are glad you have given us eyes. We thank you for the gift of seeing.

RESPONSE (sung softly): "Father, we thank Thee."² (Refrain of, "For the fruit upon the tree.")

CONVERSATION: Planning to show friendliness to some person with poor eyesight.

HYMN: "We Thank Thee, God, for Eyes."³ (1st stanza)

November 14

THEME: *We Are Thankful for Hearing*

WORSHIP CENTER: Open Bible and a "listening" picture—child listening to singing bird, or "The Angelus."

QUIET MUSIC: "Adagio," Felix Mendelssohn²

CALL TO WORSHIP: "Come with Hearts Rejoicing"¹

HYMN: "Be Thanks to Thee,"² 1st stanza

OFFERING AND RESPONSE: "Our Offering Verse"³

LEADER: Last Sunday, we talked about our eyes, and how thankful we are that we can see. You made a list of lovely things you have seen, and we thanked God for the gift of seeing. There is something else we should thank him for. Listen, while Robert reads a poem to us.

POEM: "Praise to God for Things We Hear."¹ (2nd stanza of "Praise to God for Things We See.")

STORY:

PATTY'S SURPRISE

Patty was eight years old, but she had never talked over a telephone. She had never heard a bird sing. She had never even heard her mother's voice.

There was something wrong with Patty's ears. She could not hear. Her father and mother discovered this when she was a tiny baby. They took her to many doctors, but none of them could help her.

Patty was a bright child and could see as well as any one. She tried to do as other children did, but it was hard to play games when she could not hear what other children were saying and could not talk to them. She could not speak, because she had never heard any one else speak. We learn to talk, you know, by hearing others talk. Patty was

lonely, even though her parents gave her pretty dresses and tried in every way to make her happy.

When she went to school, she was placed in a special class for deaf children. The teacher began to teach her the meaning of words. Slowly, Patty learned to read a little in easy books. The teacher also taught her to watch the lips of a person who was speaking, and from the movement of the lips to understand the words that were being spoken. It was hard, but Patty slowly learned to "read lips," when the words were easy ones that she knew. Then the teacher began to try to teach Patty to speak. This was hardest of all. At last, however, although she could not hear any sound that she was making, Patty learned to make the sounds for a few words.

Patty went to church school every Sunday. She was in a class with other eight-year-old children. They could all hear and speak. They tried to be kind to Patty, but she still felt lonely, because she could not understand what they were saying, nor talk to them. The teacher, Miss Arnold, greeted Patty warmly every Sunday and tried to be friendly. She showed her pictures; but she could not tell her Bible stories nor teach her songs. So the teacher and Patty just smiled at each other every Sunday and wished that they could talk to each other.

Patty's mother told Miss Arnold how Patty was trying to learn to read lips and to learn to talk. So one Sunday morning, when Patty came to the church, Miss Arnold smiled and spoke very slowly, moving her lips carefully. "Good morning, Patty. How are you?"

Patty smiled. She had read the greeting on Miss Arnold's lips! Then Patty surprised Miss Arnold. Very slowly, with a smile, she made the sounds for a word. "Fine," she said, "fine!"

Miss Arnold could hardly believe her own ears. Patty had spoken a word! She nodded her head to show that she understood and smiled delightedly. "Fine, of course you are fine!" she said, as she gave Patty a big hug. "I am so glad you are learning to talk." Patty and Miss Arnold were both very happy that morning.

This is a true story. Patty is a real little girl. She is still going to school and working hard, so she can learn to read and talk like other children.

V. T.

LEADER: Perhaps we have been thinking about our own good ears and how glad we are that we can hear. There are many kinds of sounds. There are sounds that give us pleasure. Can you name some? There are sounds that warn us of danger. There are sounds that help us to talk with other persons. Shall we make a list of some sounds we are glad to hear? (This list may be put on the blackboard.)

LISTENING MOMENT: (If your group meets in a quiet place, undisturbed by other departments, try a "listening moment," to hear small often unnoticed sounds.)

LEADER: Shall we thank God that we have ears to hear? We can sing, "Father, we thank Thee," as our prayer.

PRAYER: Dear God, our Father, we are thankful for our good ears. For the wonderful gift of hearing—

RESPONSE (sung softly): "Father, we thank Thee."²

PLANNING TO SHARE:

- Plans for showing friendliness to some person who is hard of hearing.
- Plans for bringing gifts next Sunday to make a happy Thanksgiving Day for some one.

HYMN: "Sharing Gladness"³

November 21

THEME: *We Are Thankful for Food*

WORSHIP CENTER: Autumn fruits or grains, with open Bible.

QUIET MUSIC: "Sunday Morning" from Mendelssohn²

CALL TO WORSHIP, HYMN, and OFFERING as on Nov. 14.

POEM: "In Praise of Farmers," by Rice²

CONVERSATION: (About the harvest, the work of the farmer, and God's loving provision for our food. Recall and use familiar Bible verses about God's lovingkindness. Guide the children in listing a few foods of the harvest for which they are thankful, such as wheat for bread, bright red apples, etc. Discuss the Thanksgiving project for which they have brought gifts. Sharing our food with others who may be in need is one way we help others to know God's lovingkindness.)

PRAYER of thanks for food.

RESPONSE (sung softly): "Father, we thank Thee."²

HYMN: "Giving Thanks"³

November 28

THEME: *We Are Thankful for Friends*

Recall the joy the children had in helping to make a happy Thanksgiving for others. We are thankful for our friends. Who are they? Playmates—fathers and mothers—teachers, too, are friends. The children will name others. God is our friend. We can always depend upon his lovingkindness. It "endureth forever."

A POEM TO USE:

AUTUMN PRAYER

When autumn comes and leaves turn bright,
Then I am very glad,
And feel like whisp'ring, "Thank You, God,"
For good things I have had—
For sun and rain the whole year through
And stars that brightly shine;
For home and parents kind and true,
And loving friends like mine.

—ELIZABETH B. JONES⁶

A LITANY OF THANKSGIVING may be compiled from the "thankful" lists made by children on preceding Sundays. The response may be either spoken or sung.

We are thankful that we can see. There are so many lovely things to see: . . . and . . . and . . . etc. For our good eyes and the gift of seeing,

WE THANK THEE, GOD, OUR FATHER.

We are thankful that we can hear. There are so many wonderful sounds to hear: . . . and . . . and . . . etc. For our good ears, and the gift of hearing,

WE THANK THEE, GOD, OUR FATHER.

We are thankful for our food. The autumn harvest brings us so many wonderful foods: . . . and . . . and . . . etc. For food to eat and to share,

WE THANK THEE, GOD, OUR FATHER.

We are thankful for our friends. We have so many kind and helpful friends: . . . and . . . and . . . etc. For all our friends, and for all thy lovingkindness,

WE THANK THEE, GOD, OUR FATHER.

APPROPRIATE HYMNS:

- From *Sing, Children, Sing*:³ "All Things to Enjoy," "Be Thanks to Thee," "Lovingkindness," "Friends of All," "Friends of Jesus."
- From *Hymns for Primary Worship*:¹ "Being Thankful Every Day," "My Friends."

⁶ From *God's Loving Kindness*, by Elizabeth B. Jones, Beacon Hill Press, 1948. Used by permission.

⁵ Based on an incident reported in *Methodist Woman*, Dec. 1947.

Junior Department

By Otie G. Branstetter*

THEME FOR NOVEMBER: *The Ringing of Liberty Bells*

For the Leader

Adult leaders of juniors in a recent workshop expressed the need for some worship services that varied from the regular prelude, call to worship type. They felt boys and girls need to learn there are also other methods of worship. An attempt has therefore been made to make the services of worship different this month. Certain information is given first and this is followed by hymns, prayer, and so on. It is hoped there will be moments of aspiration and thanksgiving (which are worship) during the information period, as well as during the period of participation.

If you do not have copies of Zimmerman's picture, "Christ and the Fisherman" you may want to send for small copies to give to each boy and girl on the last Sunday of the month. These may be secured from the W. A. Wilde Company, 131 Clarendon Street, Boston, Massachusetts, or from Artex Prints, Westport, Connecticut.

Instead of the regular worship center, you might use an interest center on which are pictures or objects illustrating the theme for the particular worship service. These might include an attractive bell made of paper, inside of which rings a real bell. This could ring when the service begins.

November 7

THEME: *The Liberty to Secure an Education*

INTEREST CENTER: A picture of Booker T. Washington, one of a small cabin, and also one of the Tuskegee campus (or any college building would do) may be used. The local public library, or a Negro school or a Negro minister will probably have a picture of Mr. Washington.

LEADER:

In July we talked about the four freedoms. The word "liberty" is dear to us in America. The "goddess of liberty" is the most loved statue in America. The "liberty bell" is the most loved bell in the country. There are different ways by which men and women bring liberty to a people.

SINGING RESPONSE: Lines on liberty from "My Country 'tis of Thee."

(Ask the children to wait until the piano plays the first phrase, "my country 'tis of thee," and then sing the rest of the first stanza.)

TALK: (By Leader) This month we will learn about some of the men and women who have done much to make ours a land of liberty. Today let us think about Booker T. Washington. (His picture and any scenes might be pointed out before the rest of the program is given. Mr. Washington was born in a little cabin 14x16 feet and lived there with his mother and three children.)

BOOKER T. WASHINGTON, LIBERATOR

Booker T. Washington was born in a slave

* Director of Religious Education, Trinity Methodist Church, Chicago.

cabin with a dirt floor.

When a little boy he got hold of a spelling book. Although there was no one to teach him, he somehow learned the names of the words in that book and learned to spell them. One day a young Negro arrived in the community who started a day school, a night school and a Sunday school. Booker attended the night school and the Sunday school until he had to leave the community and go to work in a coal mine.

One day in the darkness of the mine he overheard two miners talking about a great school. Booker wanted to go to school more than anything. He crept closer toward the men who were talking and learned that the school was Hampton Institute in Virginia. For a year and a half he worked for five dollars a month and dreamed of going to this Hampton Institute, which he thought must be as wonderful as heaven.

At last the day came when he arrived at the school with fifty cents in his pocket. He had walked 500 miles and needed a bath and a change of clothing. He feared the teacher in the school office would think he was a beggar. The teacher's first words filled him with disappointment. "We have all the pupils we can take," she said. But Booker had come to go to school and he hung around hoping to be admitted. At last she said, "The classroom down the hall needs to be cleaned. You may clean it." It occurred to the boy that this was a good chance to show what a good worker he was. He took the broom and swept the room three times. He dusted it four times. All the woodwork, the seats, the desks, the tables he dusted four times. When he had finished he reported to the head teacher. She inspected the closets, the furniture, and said quietly: "I guess you may enter this institution." Booker T. Washington was one of the happiest persons in the world.

After he graduated from Hampton, he was sent to Tuskegee, Alabama, to begin school there. There were no buildings, no land, no equipment. The school was begun in a cabin and a little Methodist church whose roof leaked so badly a student had to hold an umbrella over the teacher when it rained.

But Mr. Washington saw before him Negro boys such as he had been, eager for an education, and he was determined they should have it.

Finally an old plantation on which the house had burned was bought. The stable and the chicken house were made into classrooms. In order to clear the land, he suggested a "chopping bee." But the Negro boys said they were there to study and not to clear land. By shouldering his own axe every afternoon after school, he encouraged the boys to do likewise. At the end of the school year they had cleared twenty acres and planted a crop.

Then the boys learned to make brick and began to work on the first school building. They made their own wagons, carts and tools. He wanted Negroes to be able to do well with very little. And they learned.

As more and more students came, it was necessary to build more buildings, and this took money. Mr. Washington had to spend some of his time, as do all college leaders, in interesting men of wealth in giving money for his school, Tuskegee Institute.

Busy as he was, he said he read the Bible every morning and asked God's help in all his undertakings. He was sure this helped him in his success.

When Tuskegee Institute was twenty-five years old, the President of Harvard University visited the school. In a public speech he said, "In twenty-five years Tuskegee has secured more land, built more buildings and has more quick cash than Harvard University had in its first two hundred years."

Booker T. Washington is one who did

much to make ours a land of liberty.

CONVERSATION: Ask the children to turn to Psalm I and talk about its meaning, as applied to a man of broad interests, righteous life and real accomplishments, such as Booker T. Washington.

SCRIPTURE: Psalm 1:1-3 read in unison.

HYMN: "America the Beautiful," stanzas 2 and 3

CLOSING PRAYER

(Note that prayers are to be given to three children for use the following Sunday.)

November 14

THEME: *Giving Liberty to Children and Day Laborers*

Attention might be called to the order of the worship service placed on the blackboard or on a sheet of newsprint. Explain that meditation means that the boys and girls are to think about what has been said and to try to see how they can make this teaching a part of their lives.

RINGING OF THE LIBERTY BELL (the bell on the interest center.)

TALK: "Rescuing Those Who Worked Too Hard"

There was a time when the children of very poor people in England had to work in mills twelve hours a day. One crew of children worked by day and another by night. Other children, four to eight years of age, worked as chimney sweeps. They began work in the early hours of the morning, two, three or four o'clock. They were trained to force their way up the long narrow winding passages of chimneys in order to clear away the soot. The hot, sulphurous fumes from the banked fires would nearly take away their breath. But the children had to do this work given them or be punished severely. Some men and women worked in factories seventeen hours a day with very little pay.

A nobleman in England by the name of Lord Shaftsbury was sad because of these conditions and spent much time talking to people and writing about it. But people were slow to do anything to change conditions.

One of the boys who worked in these mines, however, was encouraged by the interest Lord Shaftsbury took in the poor. This boy was Keir Hardie. When he grew up he made it his life business to help the overworked and the poor. He talked to persons about it, talked to large crowds and started a newspaper to tell people the facts about the children's working, about men and women who were little more than slaves. At last he was able to organize a group of people in the House of Parliament, which is like our Congress and which makes the laws for England. Gradually laws were made which changed conditions. Little children no longer were permitted to do hard work. Men and women no longer worked seventeen hours in factories and mines.

God works through persons such as Lord Shaftsbury and Keir Hardie that we may have more liberty in the world. God can use us, too, to see that there is liberty in our school and in our community.

SCRIPTURE READING: John 13: 34, 35 (The Revised Standard Version of the Bible is preferable here, if available.)

RESPONSE: John 14: 23, 24

HYMN: "I Would Be True" or "Give of Your Best to the Master"

PRAYER: (Such prayers as the following might have been given to the pupils during the week or on the Sunday before, that they might study them and use them as

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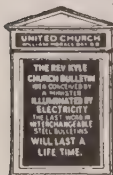
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guides for prayers of their own making. Some explanation of the talk to which they refer will have to be given them.)

1. O God, we thank thee for Jesus and his teaching that we must love one another. We are even more grateful that he lived the things he taught. This shows us how wonderful it is to love other people and to work for them.

2. We thank thee, God, for the two men in England who did so much for children and the poor people. We know they must have been discouraged often. We are glad we can talk things over with thee and get our courage back again."

3. Our Father, we know that there should be more liberty in our country and in every country. Show each of us how we can help thee to bring liberty to our land and to other lands.

MEDITATION While soft music is played. The hymn tune, *St. Edmund*, or *Seymour* would be appropriate.

November 21

THEME: *Liberty for the Hebrews*

MAP STUDY: An informal, brief review (not more than three minutes) of Moses leading the Hebrew slaves from Egypt into the desert and on into Canaan. The boys and girls who know the story may give these main facts.

LEADER: The telling of this story always reminds the Jew to be thankful. We Christians are thankful, too. From these Hebrews, freed from slavery, we have learned to worship one God.

HYMN: "All People that on Earth Do Dwell" or "All Creatures of Our God and King" ("O Worship the King" may be substituted if one of these is not in your hymnals.)

LEADER: "Moses' Thanksgiving Decree"

Before his death, Moses called upon the Hebrews to remember God's goodness to them. He declared that they must show their thankfulness in their lives. Let me read part of the eighth chapter of Deuteronomy. Notice how much of this speech can be spoken to us. As we are about to celebrate our Thanksgiving Day, we ought to be reminded to thank God.

"All the charge that I am enjoining you today, you must be careful to observe, that you may live and multiply, and go in to occupy the land which the Lord promised on oath to your fathers. You must remember all the experiences through which the Lord your God has led you for the past forty years in the desert. . . . (He) let you hunger, and then fed you with manna, with which you were not acquainted, nor were your fathers, that he might make you understand that it is not on bread alone that man lives, but it is on everything produced by command of the Lord that man lives. . . .

"You must keep the commands of the Lord your God by walking in his ways and by standing in awe of him; for the Lord your God is bringing you into a fine land, a land with streams of water, with springs and pools welling up in the valleys and on the hills; a land of wheat and barley, of vines, fig-trees, and pomegranates; a land of oil-producing olives and honey; a land where you may eat food without stint, lacking nothing in it; a land whose stones contain iron, and out of whose hills you can dig copper. When you have eaten your fill, you must thank the Lord your God for the fine land that he has given you.

"Take care not to forget the Lord your God by not keeping his commands, ordinances, and statutes, which I am commanding you today; and when you have eaten your fill, and have built fine houses to live in, and your flocks and herds multiply, and your silver and your gold increase, and all that you have increases, not to become haughty, and forget the Lord your God who brought you out of the land of Egypt, out of a state of slavery, who led you through the great and terrible desert. . . . You must remember it is the Lord your God who has been giving you power to gain wealth. . . . If you ever forget the Lord your God, and run after alien Gods, and serve them and pay homage to them, I warn you today that you shall most certainly perish." (Deuteronomy 8:1, 2a, 3b, 6-14a, 18a, 19a.¹)

HYMN: "Our God, Our Help in Ages Past."

The boys and girls might read the first

¹ From *The Complete Bible, An American Translation*, used with the permission of the University of Chicago Press.

stanza in unison and sing the other three stanzas.

PRAYER: (by juniors): Psalm 33:20-22; Psalm 19:14; Psalm 69:5, 6 (using *The Complete Bible, An American Translation* or other modern version, if one is available.)

November 28

THEME: *Men Take the Liberty to Work for Jesus*

RINGING OF THE LIBERTY BELL (the bell on the interest table)

STORY OF THE PICTURE: "Christ and the Fisherman" by Zimmerman. (Use a large print or hand out small prints to children. See "To the Leader" above.)

Jesus, as he was walking beside the Sea of Galilee, came upon a group of fishermen. He watched them as they mended their nets. Then he called to the owners of the fishing boats to come aside and talk with him. They came. They knew him, for they had heard him teach. Imagine what surprise must have been theirs, when he said he wanted the two sons to give up their fishing business and become his helpers.

The artist who painted this picture, Mr. Zimmerman, thinks the father, Zebedee, had to be persuaded to let the sons go. Perhaps he asked Jesus such questions as these: How can I carry on my business without my sons? You won't be able to give them enough to do to keep them busy, will you? If they work at fishing only a little, how will they be able to make a living? How tenderly and patiently Jesus is pleading with the father! The young men seem eager to go. These two young men, James and John, went with Jesus and became two of his disciples. They have become known throughout the Christian world for the help they gave Jesus and they carried on his work after the crucifixion of Jesus.

HYMN: "O Master of the Loving Heart"²

POEM: "Consecration" (the hymn "Take My Life and Let It Be")

Ask a junior who has practised in advance to read the stanzas one at a time, and follow with a meditation given by the leader.

Stanza 1: Although we cannot go around with Jesus in his travels on earth, the way his disciples did, we can follow him in our own way and with just as much devotion. One way to do it is to think of God and of Jesus often during the day, to thank God frequently for the good things about us and for help he gives us in doing difficult tasks.

Stanza 2: If we let our hands do only loving, helpful things and if we let our feet do errands of loving service for other people, it is the same as if we did these things for Jesus.

Stanza 3: Even the songs we sing and the words we say should be those we would sing or say if Jesus were nearby, listening to us. And we can speak about him often to others.

Stanza 4: This verse makes us think of a Negro spiritual which also tells of complete devotion to Jesus. Let us sing it together.

HYMN: "Lord, I Want to Be a Christian," third verse, "be like Jesus," sung softly.

PRAYER: Our Father, we thank thee for Jesus. We stand in awe of his greatness and goodness. We want to be like him. He brought liberty to men. He showed them how not to be afraid but to trust thee. We want to learn to see quickly the needs of others. Take all selfishness and forgetfulness from our minds. This we ask that we might be more like Jesus. Amen.

Intermediate Department

By Ronald R. Reed*

THEME FOR NOVEMBER: *Thanksgiving-Harvest*

For the Leader

Worship services become vital when they become the group's own work. Good advice to follow is that of reworking the worship services here presented so that each becomes the production of the group. This means changing, rearranging, adding to and taking from. In the realm of additions no doubt the group will be able to find many bits of poetry on the harvest and thanksgiving theme. These can readily be incorporated into the worship services. (Some of those in the services for young people in this issue may be suitable.)

Awaken the sense of the dramatic in worship for the group. One of the best ways to do this is by improvising choric speaking parts for a worship service. Take a cue from the radio and use many voices for the presentation of facts and adding the dramatic touch to the service. Scripture can be read by choric groups with possibly two rehearsals. Do not expect a finished and perfect performance. Participation is a real part of any worship and the more active participants there are, the more interest and concern there will be in the service. Choric speaking certainly adds a great deal in this respect.

The unusual also is important in worship. The "same old stuff" presented in the "same old way" is inclined to stifle, not awaken, our worship sense. Use imagination and ingenuity in developing worship centers.

Informal dramatics are helpful in worship services. Although giggles sometimes result, the effort most often will be rewarded with a fruitful and worshipful experience. Let a group digest the material to be presented, such as the facts about the first Thanksgiving. And then let them turn their imagination loose on how it may be presented. They can even write their own script and the results are certainly not a routine "opening exercise."

The ideas and themes presented here are for your help and guidance. They are certainly not exhaustive. It is hoped that they will stimulate the group to further exploration and experimentation in the field of worship.

November 7

THEME: *Harvest Time*

CENTER OF WORSHIP: Any colored picture of a harvest field, mounted on cardboard. Magazines are a good source for this type of picture. An ear of corn or a small pile of wheat or other grain will add to the effectiveness of the worship center.

PRELUDE: (Use first hymn played through once.)

HYMN: "Come, Ye Thankful People, Come" or "We Plow the Fields, and Scatter"

A LITANY OF HARVEST:

* Pastor of the First Christian Church, Kent, Ohio.

Leader: For golden grain that becomes flour for the baking of bread.

Response: *We thank thee, Lord.*

Leader: For fruit and vegetables that we have canned and stored for winter use.

Response: *We thank thee, Lord.*

Leader: For all food that grew in the summer and which we have harvested for our use.

Response: *We thank thee, Lord.*

Leader: For the rain and sun and the growing of the seeds which only thou can give.

Response: *We thank thee, Lord.*

Leader: For new knowledge of ways to care for and use foods, such as the deep freeze.

Response: *We thank thee, Lord.*

Leader: Help us to share with the hungry world this glorious harvest which has been ours in 1948.

Response: *Help us we pray, Oh Lord.*

SCRIPTURE READING: Mark 4:26-29; Matthew 13:3-9

PRAYER:

Our Father, we thank you for the harvest that you have given to us. We need grain, fruit, vegetables to build healthy, strong bodies.

We thank you for the beauty of growing things. Fruit trees in blossom are so beautiful they take our breath away. The sun on waving fields of grain makes us conscious of your constant presence. The joy of ripe fruit reminds us that you have been at work in our world.

We thank you for those who have labored to produce food. For farmers who have worked with you in the planting and harvesting, for the laborers who have worked in the fields under the hot sun that we might have food, we give you thanks.

May we use this food wisely for the maintaining of life and the developing of healthy persons. May we use this food lovingly, knowing that without your gift of life it would not be ours. May we use it unselfishly, learning to share with other persons who are not as fortunate as we are. Amen.

A THOUGHT FOR TODAY:

(Here the story of Angus Mackay or of Mark Alfred Carleton from the book, *Hunger Fighters* by Paul DeKruif may be told. Your local public library has this book or will get it for you.)

Harvest time is not so simple as it seems each year. Years of experiment, research and effort have gone into the production of the apple you eat or the bread you toast in the morning. Men like Luther Burbank must spend years of study and experimentation in order that we can have our good orange juice. Men like Mark Alfred Carleton must journey to the far away steppes of Russia and bring back new varieties of wheat so that our bread may be the golden crisp brown that it is.

But with all the work, study and experimenting it is God who sends the harvest. We cannot make seed. We cannot make it grow. We only plant it and trust to the miracle of God to give us the harvest. With the usefulness of food God gives us also the beauty of the world. What is more lovely than an apple tree in blossom or hanging full of rich ripe apples? Man working with God enjoys the wonder of a harvest each year.

HYMN: "For the Beauty of the Earth."

November 14

THEME: *Early Thanksgivings*

PRELUDE: (Use the first hymn played through once.)

HYMN: "Faith of Our Fathers"

SCRIPTURE: Psalm 8

Early American Thanksgiving: (This may be presented as an informal dramatic skit. Costuming is not important as it is the ideas that need to be presented. If a skit is not used the leader may present the following material.)

In 1621 the Pilgrim Fathers had been in America for almost a year. They had thought when "The Mayflower" had landed at Plymouth Rock in Massachusetts, that the worst was behind them and that all they had to do was settle down. We know that this was far from easy. America was an uncultivated and untamed country. The Pilgrims had a big job ahead of them. They had to fight the Indians at first but made friends with them later. They cleared the lands, built rough homes, and fought weather and sickness. The crops that year of 1621 were the object of great anxiety, for the very lives of the settlers depended upon them. Good fortune was with them, for the harvest was far beyond their hopes. And so their governor, William Bradford, expressed the feeling of all when he announced: "We will hold a harvest feast of Thanksgiving to God." Four men were sent into the woods to shoot wild turkeys. Two more were sent as messengers to the Indians to invite them to the feast.

The festival itself lasted three days. The Pilgrims not only ate but spent time in their little log cabin church thanking God. The feast did not contain a wide variety of food. There was maize, game, wild turkey, and venison the Indians brought as their gift. But the spirit of thanksgiving was there for they were more concerned about thanking God than about feasting.

The day became an annual affair and as the colonies were settled the custom spread.

It was not until 1864 that President Lincoln proclaimed the fourth Thursday in November thereafter as a national Thanksgiving Day. Since then, with the exception of a few years in World War II, Thanksgiving Day has been regularly observed at that time throughout the United States.

Each year the President of the United States issues a Thanksgiving Proclamation. This is sent to the governors of the different states and each one will then issue a corresponding proclamation for his own state.

PRAYER: (Leader should pray in his own words. Here are some ideas to help him.)

Thank God for our Pilgrim forefathers who braved the hardships of America and founded our great country.

Thank God for the religious ideals of the Pilgrims who gave us the first Thanksgiving.

Thank God for the harvest of food that has been ours this year.

Pray for the true spirit of Thanksgiving during this season.

Pray for humble gratitude for our great natural resources.

Pray for guidance for the right use of the things that are ours.

HYMN: "Joyful, Joyful, We Adore Thee"

November 21

THEME: *Thanksgiving*

Center of Worship: Use some foods, an ear of corn, a pumpkin, apples, to represent the harvest, a picture of the first Thanksgiving or one of a modern family sitting at table giving "thanks."

PRELUDE: (Use the first hymn played through once.)

CALL TO WORSHIP: Psalm 100:4-5.

HYMN: "Not Alone for Mighty Empire," "My God I Thank Thee, Who Hast Made," or "Come, Ye Thankful People, Come."

SCRIPTURE: (One or more of the following)
Isaiah 55; Psalm 107:1-9; Isaiah 25:1-4;
Colossians 3:17.

GEORGE WASHINGTON'S PROCLAMATION: The following is an excerpt from George Washington's proclamation for Thanksgiving day in 1789. Read this to your group:

"Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection, aid and favors . . . Now, therefore I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then unite in rendering unto him our sincere and humble thanks for his kind care and protection of the people of this country, and for all

the great and various favors which He has been pleased to confer upon us."

SPECIAL MUSIC: Solo, duet, or instrumental number.

PRESIDENT'S PROCLAMATIONS: Read either President Truman's Proclamation of Thanksgiving Day, 1948, or that of the governor of your state. These can be found in your newspapers.

PRAYER: (Pray in own words.) For the beauty of autumn; for food; for clothing; for shelter; for clean minds and pure hearts; for the church; for the spirit of Thanksgiving.

LITANY:

A THANKSGIVING LITANY

For the crisp, cool days of autumn,
With its football games and burning leaves,
We give thee our thanks, O Lord.

For the spicy succulence of red apples
And the crunch of dry leaves underfoot,
We give thee our thanks, O Lord.

For hills to climb and winds to face,
For a mind alert and a conscience free,
We give thee our thanks, O Lord.

For food, and home and clothes to wear,
For friends and parents' constant care,
We give thee our thanks, O Lord.

For a quest to follow, a path to tread
That leads one onward to the Kingdom of God,

We give thee our thanks, O Lord.

VIRGY P. REED¹

(Before this is read in your worship service instruct the audience to say "We give thee thanks, O Lord" when the reader pauses.)

HYMN: "O Worship the King," "God Who Touchest Earth with Beauty," or "Come, Thou Almighty King"

November 28

THEME: Jewish Harvest Festival

PRELUDE: (The first hymn played through once.)

HYMN: "A Mighty Fortress Is Our God."

SCRIPTURE: Leviticus 23:39-44.

JEWISH FESTIVAL: (This material may be given by one or several persons. If possible a Jewish person may be invited to talk about this festival to the group.)

Thanksgiving for harvest is not an American custom only. The Hebrew Thanksgiving is much older than our Pilgrim Thanksgiving Day. Its origin goes back to the time of Moses and the directions for its observance were thought to come from God as told in the Scripture passage just read. The celebration has three names: the "Feast of the Booths," the "Feast of the Tabernacle," or "Succoth." It occurs in the Jewish seventh month called Tishri from the 15th to the 22nd day. At this time all Jewish people, young and old, came from far and near and held a Harvest Home. Each one brought with him a share of his harvest: fruit, oil, corn, wine, wheat, and other foods. The foods were shared with others and seeds were given to neighbors.

It was a time of worship, thanksgiving, rejoicing and fellowship, commemorating not only the harvest but the protection of God to the Israelites in the sojourn in the wilderness. People constructed "booths" and lived in them. These resembled the shelters that the Hebrews built when wandering in the Wilderness. They also symbolized the care that stood behind the harvest, for the farmers in those days constructed these booths in their fields in the fall and stayed in them to protect their harvest from thieves. Some orthodox Jews still build similar booths in their yards during these feast days and eat and sleep in them.

A sentence that all Jews repeat many times and which is the theme of their celebration is "Seed time and harvest never fail."

SCRIPTURE: Deuteronomy 16:13-15.

PRAYER: (Given in leader's own words.)

Thankfulness for God's care of the Hebrew people.

Thankfulness for the religious heritage which they have given to us.

Humbleness of spirit in memory of the hardships of the Hebrews and our Pilgrims.

Desire for gratitude that will lead us to share with others.

Request for forgiveness for our sins of selfishness.

Desire for an understanding of other people so that we may be in truth one world.
HYMN: "The Lord Is My Shepherd."

¹ Printed in the November 1947 issue of the *Bethany Church School Guide*. Used by permission.

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Senior and Young People's Departments

By Kenneth I. Morse*

THEME FOR NOVEMBER: *The Abundant Harvest*

For the Leader

Every autumn month is a harvest month, but November provides a special season for thanksgiving. Lest our gratitude be expressed only for material things, these services seek to direct our expression of thanks for a harvest of faith and righteousness. The weekly themes develop ideas concisely expressed in one verse, II Corinthians 9:10, a remarkable statement of faith in the God of the harvest.

A simple worship center, using the symbols of seed time and harvest, may be arranged for use throughout the month.

November 7

THEME: *The Sower of Good Seed*

PRELUDE: "We Plow the Fields and Scatter"

CALL TO WORSHIP: (Psalm 95:1-6)

First Reader:

Oh come, let us sing unto the Lord;
Let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving;

Let us make a joyful noise unto him with psalms.

Second Reader:

For the Lord is a great God
And a great King above all gods.

First Reader:

In his hands are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.

Second Reader:

O come, let us worship and bow down;
Let us kneel before the Lord our Maker.

HYMN: "Praise to God, Immortal Praise"

STORY: "God Multiplies the Seed"

After Perry Hayden, a farmer and miller, heard a sermon about the harvest which the seed of God's kingdom would bring, he conceived the idea of an experiment with what he called "Biblical Wheat." In 1940 he planted one cubic inch of grain in a small patch. A year later he harvested his wheat and, after deducting a tithe, he planted what he had left in a larger plot of ground. The next year he had enough wheat to plant an acre, the following year sixteen acres, in 1944 two hundred thirty acres, and in 1945 he had enough to plant 2500 acres.

But in order to find land he had to turn to other farmers in his state who planted his wheat and agreed to save a tithe of the harvest for God's kingdom. This tithe, in 1946, amounted to thousands of bushels which were sent to Europe for relief.

If Perry Hayden would continue his experiment until 1950 all of the United States would be required for the sowing of the seed which multiplied in a few short years the cubic inch with which he began. When seed is freely sown and given a chance to multiply itself, it will yield a harvest that

is thirty, sixty or a hundred times the original investment. God provides seed for sowing and multiplies it in its harvest.

SCRIPTURE: Mark 4:3-20

HYMN or SOLO: "That Cause Can Neither Be Lost or Stayed"

MEDITATION: "The Planter of Good Seed"

God is the sustainer of all people.
God yearns over every life with infinite pity and love.

God is the planter of good seed in the soil of the earth.

God is the sower of good in human hearts.
God's wisdom is wrapped up in the acorn.
God's power is at work in the seed that splits the rock to find the light.

God's creativeness is evident in the growing sapling.

God's purpose is being carried forward in the growth of a tree.

God scatters trees across the landscape of hill and valley to adorn the earth with beauty.

Every tree points beyond itself to God, its maker.

Every tree is an appeal of God to men, to live life in his way, and on his terms.

As the hand of God releases the hidden life in an acorn and turns it into a stalwart oak, so God can make the seed of life in every person become something significant, worthy, beautiful and eternal.

O God, make each person to be a tree of righteousness that blesses the world.
Through Christ our Lord. Amen.

—GLEN WEIMER¹

HYMN: "We Plow the Fields and Scatter"

BENEDICTION: Ephesians 3:20-21

November 14

THEME: *The Miracle of Sharing*

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 96:1-6

First Reader: verse 1.

Second Reader: verses 2 and 3.

First Reader: verse 4.

Second Reader: verse 5.

First Reader: verse 6a.

Second Reader: verse 6b.

HYMN: "For the Beauty of the Earth"

STORY: "A Boy and His Bicycle"

For two years To Heng Kiaw saved up money to buy a bicycle. Then the war started in China and Shanghai was bombed. To Heng Kiaw often thought about the millions of refugees who were without food.

One day he took the thirteen dollars he had earned and went to a bakery and bought thirteen dollars' worth of small rolls. These hundreds of rolls he took to the headquarters of the China Relief Association in the Philippines, where he lived.

"Will you please mail this to China?" he asked.

"Of course, we will send it," replied the lady in charge. But when To Heng Kiaw left, she was puzzled to know what to do with all the bread. Since it could not be sent directly to China she decided to sell the rolls in the school for five cents each and send the money to China. From this sale came fifty-six dollars. By using this money more rolls were bought and sold and Heng's story was told everywhere. Several days later Heng's thirteen dollars had grown to \$1,500. This money was mailed to China in his name.

This true story of what happened in September 1937 to the small gift of a boy who shared all he had because of those who were starving reminds us of another incident which took place in Galilee when Jesus lived there.

¹ From *Our Young People*, Brethren Publishing House. Used by permission.

SCRIPTURE: John 6:1-11

HYMN: "When Thy Heart, with Joy O'er Flowing"

POEM:

Who passes by
Where the wounded lie
And forgets their cry?
He finds no guide
On the other side
To the Crucified.

Who turns away
From those whose day
Dawns cold and gray?
He shuts from his sight
The Master's light
For the dark world's might.

But who kneels to lend
His strength to mend
Both foe and friend?
He learns to share
In his Master's prayer
For men everywhere.

Who stops to plead
For those in need
Of every creed?
He finds reward
In a deep accord
With Christ, his Lord.
—KENNETH MORSE²

PRAYER:

O God of mercy, God of might,
In love and pity infinite,
Teach us, as ever in thy sight,
To live our life to Thee.

In sickness, sorrow, want, or care,
What'er it be, 'tis ours to share;
May we, when help is needed, there
Give help as unto Thee.

For all are brethren, far and wide,
Since Thou, O Lord, for all hast died;
Then teach us, whatso'er betide,
To love them all in Thee.

—GODFREY THRING

CLOSING HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

November 21

THEME: *Gratitude for Every Harvest*

PRELUDE: "Prayer of Thanksgiving" (Netherlands folk melody)

CALL TO WORSHIP:

The God of harvest praise;
In loud thanksgiving raise
Hand, heart, and voice;
The valleys smile and sing,
Forests and mountains ring;
The plains their tributes bring;
The springs rejoice.

The God of harvest praise;
Hands, hearts, and voices raise
With sweet accord;
From field to garner throng,
Bearing your sheaves along,
And, in your harvest song,
Bless ye the Lord.

—JAMES MONTGOMERY

HYMN: "Come, Ye Thankful People, Come"

RESPONSIVE READING:

Leader:

For the long, deep furrow and lonely plough
And faith that looks through darkened skies
to beauty,
For rigid tasks that weight the aching back
But cannot break the will to shoulder duty—

² From *Heritage of Devotion*, edited by Lillian Grisso. Copyright 1944 by Brethren Publishing House. Used by permission.

* Editor of Youth Publications, Church of the Brethren, Elgin, Illinois.

Group:
For these we thank thee, Lord.

Leader:
For days that cry for our supreme devotion
In a fight that sheds no blood but calls for
daring,
For strength to run the gauntlet of our fears
Following One whose ministry was sharing—
Group:
For these we thank thee, Lord.

Leader:
For gifts of youth and the dream that keeps
us striving,
For fellowship with friends in work and play,
For those who hold thy kingdom ever highest,
For Jesus, in whose name we come today—
Group:
For these we thank thee, Lord.

—KENNETH I. MORSE¹

HYMN: "O Lord of Heaven and Earth and
Sea"

FIRST READER: Psalm 107:1-9

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SILENT PRAYERS OF PRAISE AND ADORATION
SECOND READER:

WE WHO WERE SPARED
We who were spared the assault of fire,
The searing fury of war's blight,
Whose homes still stand against the wind,
Whose windows welcome light,
We who were spared—how can we speak
A prayer of thanks without a lie,
When millions hunger, thousands starve,
And children faint and die?

Let sharing be our gratitude,
Let sacrifice precede our prayer,
Giving ourselves, may we give thanks
To the God whose love we share.
Around our tables, simply spread,
Before the words of grace are spoken,
May we remember him whose bread
Was, like his body, broken.
—KENNETH I. MORSE¹

SILENT PRAYERS OF DEDICATION
THIRD READER:

LET THANKS BE GIVEN
Let thanks be given for fruitful days,
For harvest yielding abundant grain,
For field and meadow, forest and plain,
For sun and wind and rain.

Let thanks be given for promised peace,
For the power of love when hate is strong,

For dedication to high endeavor
When young hearts join in song.

Let our voices raise a hymn of praise
For God, the Father of all mankind,
For him whose everlasting love
Encompasses man's mind.

For the Christ who calls and claims our
hearts
In loyalty to the kingdom of heaven,
For him whose way becomes our path—
Let grateful thanks be given.

—KENNETH I. MORSE¹

SILENT PRAYERS OF THANKSGIVING
HYMN: "Now Thank We All Our God"
BENEDICTION: II Thessalonians 2:16-17

November 28

THEME: *The Harvest of Faith*
PRELUDE: "Faith of Our Fathers"
CALL TO WORSHIP: Psalm 103:1-5, read re-
sponsively by two leaders
HYMN: "Strong Son of God, Immortal Love"
SCRIPTURE: II Corinthians 9:6-14
POEM: "Of Little Faith"

Too small are the fields we till,
Oh we of little faith!
The seed falls where we have not plowed;
The ground yields where we have not sowed;
The harvest magnifies our skill,
Oh we of little faith!

Too small are the lives we grow,
Oh we of little faith!
The prayers we fail to ask are granted;
We harvest joys we have not planted;
God honors hopes we would let go
And grants us larger faith.

—K. I. M.

HYMN: "Faith of Our Fathers, Living Still"
PRAYER FOR FAITH:

Leader: God, our Father, giver of every
gift, who supplies seed to the sower and
provides bread for food,

Group: *Increase our faith, O Lord.*

Leader: Creator and sustainer of the richly
abundant world we know and love, who sees
our every need,

Group: *Increase our faith, O Lord.*

Leader: God of our hearts, whose Son has
enlarged our vision and transformed our
sight,

Group: *Increase our faith, O Lord.*

Leader: That we may plant seeds of right-
eousness and justice and peace in a world of
fear and suspicion,

Group: *Increase our faith, O Lord.*

Leader: That we may bring the gospel of
a loving God and a living Christ to a dark-
ened world,

Group: *Increase our faith, O Lord.*

Leader: That thy church may go forward
to new victories in thy name and that thy
kingdom may come,

Group: *Increase our faith, O Lord.*

PRAYER POEM: "Great Giver of All Good"

Great Giver of all good,
Teach us to give like Thee
Ours be the great beatitude
Of love and service free.

In love may we increase
By thy sweet mercy's grace,
Till all that's selfish from us cease,
And ill to good give place.

CLOSING HYMN: "My Faith Looks Up to
Thee"

I am the Door

The DOOR is open to all who will
come. Family devotions, prayer, Bible
reading, grace at meals, and personal
meditations are stepping stones along
the pathway that leads to the DOOR.
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Listening in on a Meeting

(Continued from page 8)

recruitment and training, education in the home and parent-church cooperation, and community activities.

"We will want," he continued, "to meet frequently with the entire group of workers for fellowship and common study. It will be necessary for us to report regularly to the church officials and church constituency to keep them informed and to get their suggestions and support."

"I think we are going to have a very interesting time working together," the superintendent observed. "I hope we can meet frequently around the dinner table or have refreshments, with more of a chance to get better acquainted. These things will help build group spirit and make us more loyal. I have a much clearer notion of my work and the duties of this Board than when I first came. I am somewhat appalled at the size of our job. I feel, brother pastor, much more in need of prayer now than when you led us in our devotions."

The minister closed the meeting with an earnest prayer for guidance as the members of the group undertook their new responsibilities.

We Tried Cooperation

(Continued from page 18)

a turn-table. These were understood to be community equipment.

The story is not complete. The projects were not nearly so important as was the approach. Our time and efforts were given first to the community and its needs, secondarily to the churches. The leaders of the churches were encouraged to follow the same pattern. Always we were willing to give up our best leadership to community programs. An interesting development is taking place now as one of the churches is calling a new minister. The instruction of the chairman of the board included the statement: "We expect you to work in and for our community."

Results? Who can say? Two major projects, adult education and pre-school training, loom ahead in the community. We have tried to plant the seed of cooperation and brotherhood out of which community can grow. Some fell among thorns and some on stony ground; and some, praise God, on good earth.

At the conference on the Community and Religious Education held last fall I received a rude awakening. We were not voices crying in the wilderness; we were but two among a host searching for a pattern of community action.

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With the New Books

A Faith for Youth

By Joseph James Murray. Richmond, Virginia. John Knox Press, 1948. 113 p. \$90.

Youth Looks at Religion

By Arthur C. Wickenden. New York. Harper and Brothers, 1948. 228 p. \$2.00.

Theology is once again a real concern of Christian youth. The controversies growing out of conflict in the liberal, fundamentalistic, and Neo-orthodox viewpoints have helped stimulate this concern. Contrast of themselves with other Christian youth in such meetings as the Second World Conference of Christian Youth has also intensified this interest in theology among American young people. But, perhaps the greatest cause is the confusion and instability of our time which must drive every earnest and thinking person to examine the essential premises upon which life is based.

Both of these books are responses to this interest in theology, and they are worthy contributions. They both cover the common topics of theological discussion: God, Jesus, the Holy Spirit, the Bible, the Church, religion and social issues, and immortality.

A Faith for Youth is really a statement of faith, it presents a case, clearly and effectively. *Youth Looks at Religion* presents various viewpoints on theological issues in simple yet definite language. Sometimes the author is inclined to argue his case. The titles of the closing chapters point up the difference in these two books. *A Faith to Share* is the title of the closing chapter of the first, and *The Future of Religion* of the second book.

In both books, the chapters on the church are the weakest. They reflect the ineptness of American theology in interpreting the Church in terms that have meaning and challenge to the Christian layman. Nevertheless, these two books deserve a wide use on college campuses and in local churches. They are excellent and helpful contributions in vital areas of our work with youth.

I. K. B.

Fundamental Education, Common Ground for All Peoples

By a Special Committee of the United Rural Organization. New York, The Macmillan Company, 1947. 325 p. \$2.50.

The significance of this book is hard to over-estimate. This is the case not because of what the book contains, though that is much, but for the sake of that of which it is the forerunner, the foregleam, as it were. And that is the greatest effort yet made jointly by man to put education within the reach of all men. "UNESCO" may yet become a symbol of human hope—if fate gives it time!

This volume was prepared as a working document for the General Conference held by UNESCO as its work got under way. Thus it lacks the unity and completeness that one usually expects in a book. But it introduces one to such fundamentals of

all education as the ability to read and the right to read, to the vast sociological groupings of mankind and their implications for education, to the outstanding examples of basic education in the world and to the program for the organization itself. It tells the intelligent reader enough to enlist him in the cause of universal education, and make him look for more.

One contemplates such a vast program with the hope it will do more than seek to make available to all the world the best that modern education has achieved, and do so just now when recent and present convulsions of that world prove that education, good as it is, is not enough. Perhaps education, in seeking to teach the world, will itself still learn.

P. R. H.

Report to Protestants

By Marcus Bach. Indianapolis, Bobbs-Merrill Company, 1948. 277 p. \$3.00.

Dr. Bach wrote this book to be considered by the delegates to the Amsterdam Assembly of the World Council of Churches and by the whole company of Christian people. It is in part a charge laid upon the leaders at Amsterdam and in part a report of Prof. Bach's extensive researches in the cults and sects of America.

In his early ministerial days as a young preacher, the author was seized with a zeal for church unity. A brother minister across the street caught the vision and before long, a joint meeting of the church boards of the two congregations was held. But, alas, the zeal for unity failed to kindle the spirits of the leading laymen. They elected to stay apart amidst generous outpourings of cold water. A while later, the young preacher left town, chastened and discouraged.

But after a time, he began his investigations into the bewildering variety of American cults. Most of those you've heard of and some you haven't are reported here: "Reporting: Many Americans are seeking God outside historic churches . . . Denominationalism is caught in a pincers movement; we are being challenged by right-wing Roman Catholicism and left-wing Reformation, USA." (p. 261)

"But, of course," we assure ourselves, "the rising interest in the ecumenical movement will check this divisiveness and dissatisfaction with historic Protestantism. Amsterdam will lead us in new directions."

Dr. Bach is not so sure. He reviewed the literature prepared for Amsterdam and found, to his dismay, no adequate consideration of the basic problem which has led twenty million Protestants in fifty years outside historic Protestantism into the devious ways and twisted patterns of the cults; "The strength of the Christian faith is in the individual, and faith demands personal work." (p. 271) And personal spiritual directives were not being received by the man in the pew, neither from the pulpit nor from anywhere else.

I read this book and wrote these words in the mid-Atlantic on my way to Amster-

dam. I am now going to pass this book around to as many of my Amsterdam-bound friends as can read it before we begin that meeting. It will do them good.

And if you are concerned about the lack of unity in American Protestantism and want both to understand it and to remedy it, the book will do you good, too.

G. E. K.

High Wind at Noon

By Allan Knight Chalmers. New York 17, Charles Scribner's Sons, 1948. 208 p. \$2.50.

Dr. Chalmers here looks squarely at the entrenched evils and the desperate choices of our day. He affirms his faith in Christianity and asserts that the Christian must go forward to make Christian resources and values effective. He must do so because that is the only thing he can do. Retreat, compromise, accepting illusions, will not serve. To go forward is the only way to calmness and certainty—and possible victory. Vivid illustration, incident, and quotations add to its homiletic appeal.

P. R. H.

Reflections of the Spirit

By Winnifred Wygal. New York, The Woman's Press, 1948. 200 p. \$2.00.

Perhaps the most valuable page of this educational guide is the one containing a statement of "A Method of Meditation" for the worshippers. The book is intended to be an encouragement to meditation. Each chapter is followed by several blank pages with the hope that the one who meditates will write down the substance of his meditations or include other material particularly helpful to him personally. As a result almost half of the book's pages are blank.

The chapters are comprised of short paragraphs on such subjects as God, Jesus Christ, the purpose of life, prayer, suffering, laughter, imagination, freedom and order. There are many quotations from well known pieces of religious literature. The utility of this book will depend largely upon the interest and taste of the user. Many will find it helpful, others will find it of limited interest.

I. K. B.

Towards the Conversion of England

Report of a Commission on Evangelism. Toronto, Canada, J. M. Dent and Sons, 1946. 172 p.

This book roots in the spiritual initiative of the great Archbishop William Temple and is dedicated to his memory. A committee, appointed by the Archbishops of the Church of England in 1943 was given the following mandate: "To survey the whole problem of modern evangelism with special reference to the spiritual needs and prevailing intellectual outlook of the non-worshipping members of the community, and to report on the organization and methods by which such needs can be most effectively met."

The fact that this book is written with ecclesiastical care for a highly selective audience in no sense takes away from it

its exciting character and its relevance to every Christian reader. This reviewer found the chapter entitled, "The Apostolate of the Whole Church" particularly helpful. Anyone interested in educational evangelism needs to give careful attention to this semi-official document from a communion which has always emphasized the teaching function. A comprehensive and hopeful philosophy of education is evident in such assertions as this: "Even young children can be led to realize that God counts in everything."

The comprehensiveness of the book is further enhanced by the addition of certain significant footnotes on such subjects as the clergy in industry and on ecumenical cooperation. If this book is any criterion, we may expect both balance and leadership from the Church of England in the field of evangelism.

The Grand Inquisitor H. H. K.

By Fyodor Dostoevsky. New York 17, The Association Press, 1948. 49 p. \$1.50.

This is a translation of the famous story by this Russian author, appearing as chapter V in his novel, *The Brothers Karamazov*. The story records a conversation between

Epistle to White Christians . . .

by Fred D. Wentzel

What would it mean for white men to practice the Christian religion in their relationships with Negroes? Here is a clear, well-informed answer, presented in persuasive words by the president of Fellowship House, Philadelphia. The chapters are titled:

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the Catholic Cardinal of Seville, in charge of the Inquisition, and Christ, whom he has arrested for restoring a child to life on his return to earth. The Cardinal justifies the policy of the Church because the people do not want and cannot manage freedom, while the Church gives them what they need. This is one of the several points at which he is correcting the teaching of Jesus when on earth.

The entire statement deals penetratingly with the problem of human freedom, the most crucial issue of our time. For youth groups and others who want to grapple with this problem in earnest, this book provides the material.

P. R. H.

More Stories for Junior Worship

By Alice Geer Kelsey. Nashville, Abingdon-Cokesbury Press, 1948. 160 p. \$1.50.

Here are stories with many different settings and subjects: stories from other lands, from folklore, stories of early Christians and of later Christians, stories of everyday living and some for special days. Not all are

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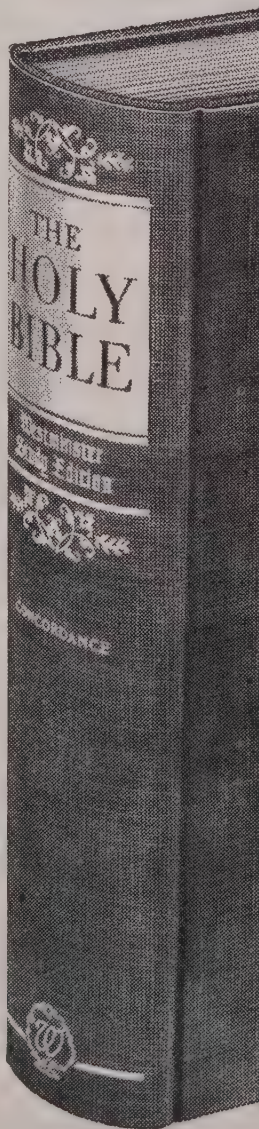
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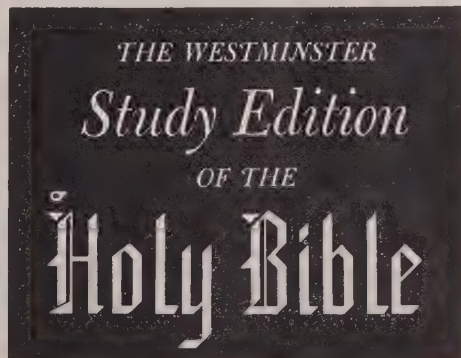
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worshipful in character, but will be useful in various types of programs, especially for vacation church schools and informal groups. These stories are written with verve and imagination and will prove useful to many junior leaders.

L. W.

Poems for the Great Days

An Anthology, by Thomas Curtis Clark and Robert Earle Clark. Nashville 2, Abingdon-Cokesbury Press, 1948. 245 p. \$2.50

This covers the great days of the year, from New Year's to Christmas. Of course, Lincoln and Washington, Memorial, Independence and Labor Days are there. One wonders about including Arbor Day until he discovers that with its emphasis on trees and growth it is the strongest section in the book, so strong that it was not necessary to include Kilmer's piece. Easter, Mother's Day, Flag Day, Thanksgiving, Columbus and World Order are in their places.

The very title raises the question in advance as to whether the book will either have to be tiresome through repeating the old favorites, or peter out. It does neither. There are enough old favorites, such as Markham on Lincoln and Miller on Columbus, to make one feel at home. And there are new pieces of power and insight to make even a reviewer on a busy morning read the whole book! Every reader will find some that do not "click," but they will not be the same pieces.

This book seems destined to introduce a new flock of good quotations in church calendars and public address. The guess that the co-compiler is Dr. Clark's son is correct.

P. R. H.

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Illustrated by James MacDonald

Storytellers, teachers and librarians will rejoice in this interesting group of stories offering new material for use with children 9 to 12 at the approach to the year's major festivals. Both traditional and modern, secular as well as religious; and two have backgrounds of racial understanding. \$2.50

Stephen, Boy of the Mountain

By AMY MORRIS LILLIE

Illustrations and full-color frontispiece by Nedda Walker

Told with dignity and simplicity, this story of Stephen, a Grecian boy who was healed by Jesus, recreates vividly and revealingly the manner of living in His time. "Stephen is a natural boy and his devotion will enable other children to understand the teachings of the New Testament."—*Library Journal*. Ages 8 to 12. \$2.75

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Administration of Group Work

By Louis H. Blumenthal. New York 17, Association Press, 1948. 220 p. \$3.50.

Group work is concerned with the development of persons through their association with others in a group. A group work agency is one that includes group work as one way of accomplishing its purpose. Administration involves using "some kind of organized management and leadership" to enable the group to do this. These three sentences cover this book and include most folk in religious education. While much attention is given to the community agency, the basic approach and many of the details apply forcefully to a church board of trustees or a Sunday school.

The application of sound principles of administration to the board, the staff, the membership, the community, the agency itself and the administrator himself are covered.

The kernel of it all is found in three chapters dealing with democracy in administration. And the core of this is the many proposals by which the natural strength of democratic methods will not be lost in their natural weaknesses. The solution lies in "reserving to the group method those matters which are essential, relevant, and of common interest; and to the individual, his specific responsibilities." Herein is the nub of the matter and a basic need in religious education.

P. R. H.

The Bell Ringers

By Vern Swartsfager. New York, The Macmillan Company, 1948. 212 p. \$3.00.

Father Vern Swartsfager, Curate of St. Matthew's Cathedral (Protestant Episcopal) in Dallas, Texas, tells the story of his work with delinquent and potentially delinquent boys and girls. His Gremlin Clubs have aroused wide interest, as have his plans for a "Kid's World." The work has been publicized through radio programs.

The curate, who feels that he himself was a "Gremlin," has a down-to-earth approach to young people which has evidently been quite successful. He has also won the support of many substantial groups in Dallas. It is expected that this work will further be publicized through a Hollywood-produced motion picture. The book is illustrated with pictures of the boys and girls about which the stories are told.

The book is written in pseudo-fictional style, with a coyness that is sometimes hard to bear but which is obviously a result of inexperience in this type of writing, rather than a reflection of the personality of the writer.

L. W.

America's Spiritual Culture

By Bernard E. Meland. New York, Harper and Brothers, 1948. 216 p. \$2.50.

It is Dr. Meland's conviction that America is at a turning point in its cultural development. A culture which has been only mildly influenced by religious influences is now receptive and ready.

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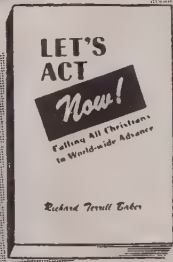
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This book reports what some young laymen are doing in the church today and summons all young adults to take an active part in extending Christianity here and abroad. Mr. Nelson describes church and community projects which young laymen have tackled, and shows their meaning in the light of current "young" movements in the church at large. Reclaim for yourselves and your generation the Bible, theology, Christian vocation, missions, worship, is the urgent plea of this author known among youth for his own youthful Christian zeal. \$1.75

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G. E. K.

Additional Books Received

ABOUT THE KINSEY REPORT. Edited by Donald Porter Gedds and Enid Curie. New York 16, The New American Library of World Literature, Inc., 1948. 166 p. Excellent commentaries on the Kinsey Report "Sexual Behavior in the Human Male," by experts in eleven different fields. Several show definitely religious points of view and all are stimulating.

* **THE ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE**, March 1948. Thorsten Sellin, Editor. Philadelphia, The American Academy of Political and Social Science, 1948. 265 p. \$2.00.

* **THE ART OF CONFERENCE.** Revised Edition. By Frank Walser. New York, Harper and Brothers, 1948. 206 p. \$3.00.

* **THE CANDLE OF THE LORD.** By Myron Taggart Hopper. St. Louis, The Bethany Press, 1948. 256 p. \$2.00.

* **THE CHURCH, THE GOSPEL AND WAR.** By Rufus M. Jones. New York, Harper and Brothers, 1948. 169 p. \$2.00.

THE DRIVING FORCES OF HUMAN NATURE. By Thomas Verner Moore. New York, Grune and Stratton, 1948. 461 p. \$6.50. A synthesis of modern psychological trends serving as a preparation for psychiatric studies.

* **EDUCATION FOR LIFE.** By John O. Gross. Nashville 2, Abingdon-Cokesbury Press, 1948. 219 p. \$2.25.

* **EDUCATIONAL LESSONS FROM WARTIME TRAINING.** By Alonzo G. Grace, Director, and Members of the Staff. Washington, American Council on Education, 1948. 264 p. \$3.00.

* **THE CRITICAL THEOLOGY OF THEODORE PARKER.** By John Edward Dirks. Morningside Heights, New York, Columbia University Press, 1948. 173 p. \$2.25.

FALSIFIERS OF HISTORY. By the Committee for Promotion of Peace. New York, Committee for Promotion of Peace, 1948. 64 p.

* **FELLOWSHIP OF THE SAINTS.** By Thomas S. Kepler. Nashville 2, Abingdon-Cokesbury Press, 1948. 800 p. \$7.50.

* **THE FIRST FREEDOM.** By Wilfrid Parsons. New York, The Declan X. McMullen Company, Inc., 1948. 178 p. \$2.25.

* **GANDHI'S AUTOBIOGRAPHY.** By M. K. Gandhi. Washington, Public Affairs Press, 1948. 640 p. \$5.00.

GENERAL EDUCATION IN THE SOCIAL STUDIES. By Albert William Levi. Washington 6, American Council on Education, 1948. 336 p. \$3.50. A detailed report of how various colleges tackled the problem of designing a two-year basic course in the social studies. The proposed course gives five class hours to a consideration of religion in the

* To be reviewed.

modern world. Of interest to college teachers and youth leaders.

* **GREAT ART AND CHILDREN'S WORSHIP.** By Jean Louise Smith. Nashville 2, Abingdon-Cokesbury Press, 1948. 200 p. \$2.50.

* **THE HOME OF THE RURAL PASTOR.** By Ralph A. Felton. Madison, New Jersey, Department of the Rural Church, Drew Theological Seminary, 1948. 111 p. 1 copy, \$4.00; 3 copies, \$1.00; 100 copies, \$32.00.

* **HOW TO THINK ABOUT OURSELVES.** By Bonaro W. Overstreet. New York, Harper and Brothers, 1948. 205 p. \$3.00.

* **INTERCULTURAL ATTITUDES IN THE MAKING.** Edited by William Heard Kilpatrick, and William Van Til. New York, Harper and Brothers, 1948. 246 p. \$3.00.

INTERRACIAL PROGRAMS OF STUDENT YWCA'S. By Yolanda B. Wilkerson. New York, The Woman's Press, 1948. 159 p. \$2.00. A systematic and comprehensive investigation of the nature and extent of interracial problems on college campuses and in college communities as they relate to three minority groups—Negroes, Americans of Japanese descent, and Jews. It also contains a description and appraisal of YWCA college programs aimed to meet these problems.

JOHANNES, VIVIAN, The Cup of Trembling. Boston, Baker's Plays, Royalty \$25.00. 76 pp.

A drama in two acts dealing with the problems facing Pilate at the time of the trial and crucifixion of Christ.

MAKING A GO OF LIFE. By Roy L. Smith. Nashville 2, Abingdon-Cokesbury Press, 1948. 346 p. \$1.00. A manual of guidance into an understanding of the laws of the spirit and their application to daily living. The 1943 Perkins' Lectures put into a form for daily use.

* **MENTAL HEALTH IN MODERN SOCIETY.** By Thomas A. C. Rennie and Luther E. Woodward. New York, The Commonwealth Fund, 1948. 424 p. \$4.00.

* **MYSTICISM IN RELIGION.** By W. R. Inge. Chicago 37, The University of Chicago Press, 1948. 168 p. \$3.50.

* **PLIGHT OF FREEDOM.** By Paul Scherer. New York, Harper and Brothers, 1948. 227 p. \$2.50.

POWERS OF THE SOUL. By Ella Pomeroy. New York 11, Island Press, 1948. 152 p. \$2.00. A leader in Unity and New Thought circles shows how to use inward powers to achieve results, clear thinking and attain grace of living.

* **PROSPECTING FOR A UNITED CHURCH.** By Angus Dun. New York, Harper and Brothers, 1948. 115 p. \$1.50.

* **TEXTBOOK IMPROVEMENT AND INTERNATIONAL UNDERSTANDING.** By James I. Quillen. Washington 6, American Council on Education, 1948. 78 p. \$1.00.

* **WARTIME COLLEGE TRAINING PROGRAMS OF THE ARMED SERVICES.** By Henry C. Herge, etc. Washington, American Council on Education, 1948. 207 p. \$3.00.

* **WORLD'S STUDENT CHRISTIAN FEDERATION.** By Ruth Rouse. 56 Bloomsbury Street, London, W.C1, Student Christian Movement Press, 1948. 332 p. 12s/6d.

WILLIS, EDITH H. and ELLSWORTH, EDITH, Easter at Galilee. Boston 11, Baker's Plays, 1948. 30 pp., 50c.

A lenten drama for chancel or stage; an interpretation from "The Light of the World," a poem by Sir Edwin Arnold. Four characters are needed to bring this interpretative and historical material anew to our own day. Printed originally in the *International Journal of Religious Education*.

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What's Happening

Fall Series of Children's Work Regional Conferences

CHICAGO, Ill.—Last spring the first series of Children's Work Regional Conferences was held in sixteen cities of the United States. A report of these was given in the June issue of the *Journal*. This fall fifteen more such conferences are to be conducted. These are under the direction of the Committee on Religious Education of Children of the International Council of Religious Education, and national leaders will be present in each of the conferences. The same general theme, "For Children Everywhere" and the same study groups used in the spring series will be followed in the fall series. The conferences are under the general direction of Mrs. ALICE L. GODDARD, Director of Children's Work for the International Council. She will take part in the conferences held in Peoria, Illinois and in Des Moines, Iowa.

Following is a list of fall conferences:

Area VI

St. Paul, Minn.	Oct. 13, 14, 15
Winnipeg, Manitoba	Oct. 18, 19, 20
Fargo, N. Dak.	Oct. 21, 22
Billings, Mont.	Oct. 25, 26, 27

Area VII

Sioux Falls, S. Dak.	Nov. 1, 2, 3,
Lincoln, Nebr.	Nov. 4, 5
Des Moines, Iowa	Nov. 8, 9, 10

Area VIII

St. Louis, Mo.	Oct. 13, 14, 15
Peoria, Ill.	Oct. 18, 19, 20
Indianapolis, Ind.	Oct. 10, 11, 12

Area IX

Toronto, Ontario	Nov. 1, 2, 3,
Syracuse, N. Y.	Nov. 4, 5, 6
Columbus, Ohio	Nov. 8, 9, 10

Area X

Springfield, Mass.	Oct. 11, 12,
Montreal, Quebec	Oct. 13, 14, 15

American Education Week Observance

WASHINGTON, D.C.—The 28th annual observance of American Education Week will be held November 7-13. During this week more than ten million people normally visit the schools. Others are reached through radio, press, exhibits, movies, and meetings. American Education Week has come to be the outstanding period of the school year for highlighting education and arousing citizen interest in improvement of the schools.

The general theme for the week is "Strengthening the Foundations of Freedom." The theme for Sunday, November 7 is "Learning to Live Together." The cooperation of the churches in the promotion of this observance is strongly desired by the sponsoring groups. Further information and materials may be obtained from the National Education Association, 1201—16th St., N. W., Washington 6, D.C.

Denominational News

RICHMOND, Va.—The appointment of a new Director of Children's Work for the Executive Committee of Religious Education and Publication of the Presbyterian Church in the United States has been announced by Dr. EDWARD D. GRANT, Executive Secretary. He is Mr. ROY A. HOGREFE, formerly Director of Adult Work for the Committee. Mr. Hogrefe has had experience in elementary education from the public school field.

Mr. Hogrefe succeeds Miss ATHA BOWMAN who has left to become Director of Children's Work and Supervisor of the Church Week-day Kindergarten at the Presbyterian Church in Charlotte, North Carolina. In this position she will have an opportunity to work with parents and young children in a direct way. Miss Bowman has been the national Director of Children's Work since 1938 and associate director for ten or more years before that, and has rendered outstanding service in this field. She has been very active in the work of the Committee on Religious Education of Children and the Children's Advisory Section of the International Council of Religious Education.

INDIANAPOLIS, Ind.—Miss IDA MAE IRVIN, who has served for eighteen years as Director of Leadership Education for the United Christian Missionary Society (Disciples of Christ) is to retire on October first. She is to be succeeded by the Rev. JOSEPH BABB of Fort Worth, Texas.

Miss Irvin's service to the churches has been most practical. She originated what is known as the "local church clinic," a plan of counseling with the leaders of a church, helping them to discover their own resources and to develop an effective program of Christian education. During this last year she was instrumental in having prepared a very effective sound filmstrip, "Learn a Lot and Like It," as an aid in adult church school methods. Prior to her work with the United Society, Miss Irvin served with the Christian Board of Publication and in local churches. She has been a member of the Committee of Leadership Education of the International Council since 1935.

PHILADELPHIA, Pa.—The Westminster Fellowship National Council, Board of Education, Presbyterian Church in the U.S.A., at a meeting held at Hanover College this summer, voted unanimously to adopt a plan whereby college and university groups will be brought into the Fellowship. These groups have been known as Westminster Foundations and have been under the supervision of the division of higher education of the denomination. This is the first time that any major American denomination has voted to include student groups in what had been its local church program. The Association of Presbyterian University Pastors gave full support to the student-sponsored plan.

PHILADELPHIA, Pa.—The first Institute on Racial and Cultural Relations, sponsored by the Presbyterian Church in the U.S.A., was held at Lincoln University, June 28—July 2. The purpose of the meeting was to implement the General Assembly's mandate for a non-segregated Church and, a non-segregated society. Delegates represented regional sections of the country as well as racial minorities. Conceivable and actual problems were posed in conference and solutions outlined. Subsequent Institutes will be held regionally to which church and institutional leaders will be invited.

Council Happenings

EVANSVILLE, Ind.—THE Rev. F. MARION THARP is now Executive Secretary of the Evansville Council of Churches and also Director of Weekday Religious Education. Mr. Tharp was formerly Executive Secretary of the Gary Council of Churches and served for several months on the staff of the Church Federation of Greater Chicago. He served churches of the Northern Baptist Convention in Ohio and Illinois from 1927 to 1946. During this time he has been active in inter-church work, especially with the Illinois Church Council.

SAN JOSE, Calif.—Miss ETTA M. PEOPLES is to be the new executive secretary of the San Jose Council of Churches, beginning October 1. A large part of the work of the Council has been the promotion of the weekday religious education program. Miss Peoples has had experience in this area, having organized and supervised religious education classes in Honolulu as Director of Religious Education of the Honolulu Council of Churches. During the past year she has been studying at the Berkeley Baptist Divinity School. She was formerly a Girl Scout executive in Middletown and Elmira, New York and went to Hawaii in 1938 to direct Molokai Community Center.

Leaders Trained for Teaching Missions

CHICAGO, Ill.—Twenty-one carefully chosen men gathered at Conference Point Camp, Lake Geneva, Wisconsin July 27-30 for the purpose of being trained as Directors of National Christian Teaching Missions. Rev. HARRY C. MUNRO shared with the present Director, Rev. H. H. KALAS in the leadership of this coaching seminar.

This enlarged Directors' staff is made necessary by the increasing demand for the Mission program. This seminar is the third which has been held since 1947, with the result that more than forty people are now qualified to direct Christian Teaching Missions under national supervision. This group includes denominational leaders in educational evangelism and state council executives—both of whom have the National

Christian Teaching Mission in their portfolios, and a selected group of pastors who were chosen because of their peculiar competence for this type of leadership.



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Christmas Gifts for Overseas

NEW YORK, N.Y.—A special committee for sponsoring the sending of Christmas parcels to children overseas on behalf of international friendship and good will has been added to the already many-sided overseas program of Church World Service. This new group is to be called The Church World Service Committee on World Friendship Among Children.

This program is not a new one but an outgrowth of the work of two earlier organizations, World Festivals for Friendship, Inc., and the Federal Council of Churches' Committee on World Friendship Among Children, both of which have been merged in the new Church World Service Committee.

Under the sponsorship of Church World Service gifts from thousands of boys and girls in the U. S. will be shipped overseas to be distributed to children who would otherwise have no Christmas gifts.

All gifts to be shipped abroad should reach the Church World Service Committee by November 1st so that they may arrive overseas in time to be distributed in 15 countries on December 15th at the World Christmas Festival which is celebrated at that time. Funds for overseas shipment should accompany each gift. Further information concerning the project may be obtained from the Committee on World Friendship Among Children, 214 East 21st Street, New York 10 N. Y.

Bible Society Sponsors Reading

NEW YORK, N.Y.—The American Bible Society is again sponsoring the daily reading of the Bible for the period from Thanksgiving to Christmas. The program is a plan to get millions of people all over the world to read the same Bible selections daily for this period. Bookmarks containing the list of readings may be obtained from ministers, denominational headquarters, or from the American Bible Society, Dept. U, 450 Park Ave., New York 22, N.Y.

Need a Christmas Play?

WHILE THEY LAST—back issues of the *Journal* containing the following plays and pageants are available at a special bargain rate of 10c each from the *Journal* office:

Christmas is for Everyone, by Elizabeth Ferry. Characters are children only. October 1945.

Bethlehem, a simple Christmas pageant by Ethel Willis. November 1945.

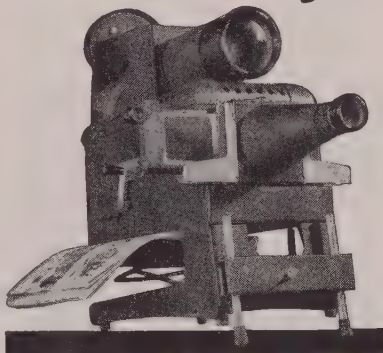
Angels of Light, by Virginia Wheeler Christie. Two girls do most of the speaking. November 1946.

The Man Who Entertained a King, by E. Paul Hovey. An unusually fine dramatic play with eleven speaking parts. October 1946.

Followers of the Star, a pageant by S. F. Welty. For seventeen speaking parts and choir. September 1947.

Home for Christmas, by Mary Drake. Dramatic Christmas worship service. Narrator and six voices plus nineteen other characters. October 1947.

HEIGHTENS INTEREST in Religion



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Current Feature Films

Estimates prepared by Independent Filmscores

Films possible (but not necessarily recommended) for:

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

Abbott and Costello Meet Frankenstein (Univ.) *Farce*. Abbott scoffs as Costello is beset not only by Frankenstein's monster, but by Dracula and the Wolf Man. In the end, he too is aware of them. . . . A satire, if you will, on horror films, with comedy devices (based on fear and frustration) such as are familiar from the comedians' previous efforts. *Routine slapstick*. **M,Y**

Easter Parade (MGM) Fred Astaire, Judy Garland, Ann Miller. *Musical*. Dances, songs by Irving Berlin, inserted against frail background of backstage romance. . . . Short on story, but long on *entertainment* as provided by sprightly, graceful dance routines done with welcome air of relaxation, casualness. **M,Y**

Big City (MGM) Lotte Lehmann, George Murphy, Margaret O'Brien, Danny Thomas. *Drama*. Protestant minister (settlement head), Jewish cantor and Catholic cop jointly adopt abandoned infant. Ten years later they quarrel when the cop, first to marry, claims sole custody, discover they themselves have much to learn about understanding and forbearance. . . . Despite set-up, racial or religious tolerance is not involved. Film *means well*, features likable people and music, but *seldom rises above the ordinary*, often verges on the maudlin. **M,Y**

Dream Girl (Par.) Macdonald Carey, Patric Knowles, Betty Hutton. *Comedy*. Girl takes refuge in daydreams in which she sees herself as beautiful, famous, adored. . . . Subtlety of stage play on which film is based has been replaced by *burlesque*; everyday setting by Hollywoodish millionaire-style trappings. Sometimes funny, never discerning. **M**

Feudin', Fussin' and Fightin' (Univ.) Percy Kilbride, Marjorie Main, Donald O'Connor. *Comedy*. Early western town's officials "kidnap" itinerant hair tonic peddler when they see how fast he can run, hold him to enter in annual footrace against neighboring town in spite of his fluctuating performances. . . . Unadulterated, *obvious* nonsense. **M,Y,C**

Holiday Camp (British) Kathleen Harrison, Flora Robson, Jack Warner. *Drama* on "Grand Hotel" pattern: the joys, heartaches of various class people trying frantically to enjoy a week's holiday at a raucous, crowded, regimented resort. . . . Wonderful *incisive portraits* of everyday people, sometimes moving, often humorous but with a biting undercurrent of pathos. Insertion of murder sequence strikes incongruous, jarring note. **M,Y**

I, Jane Doe (Rep.) John Carroll, Ruth Hussey, Vera Ralston. *Drama*. When callous playboy is murdered by French girl he married under false pretenses, his wife, a lawyer, returns to practice to defend the accused. . . . Ambitious but amateurish; in every respect, *soap opera on celluloid*. **M**

The Inside Story (Rep.) Florence Bates, Marsha Hunt, Gene Lockhart, Charles Winninger. *Drama*. Vicissitudes of residents in

small town hotel in depression days, and the miracles wrought by a floating \$1,000 bill that never actually gets spent. . . . Unpretentious but careworn, the anti-hoarding, New-Deal-as-savior theme dragged in heavily. *Mildly entertaining*. **M,Y**

Key Largo (War.) Lauren Bacall, Lionel Barrymore, Humphrey Bogart, Edward G. Robinson. *Melodrama*. Tug of war between hesitant right and blatant wrong (crippled hotel keeper, disillusioned veteran versus Capone-type gangsters) on lonely Florida island during hurricane. . . . Dialogue and some of the sequences are *tense, adult*, reminiscent of blank verse in play on which film is based; direction and performances adequate, convincing. But ruthless, sadistic finish, with philosophical overtones unresolved, marks film as just *another gangster tale*. **M**

***Melody Time** (Disney-RKO) *Cartoon*. Seven fantasies—"Pecos Bill," "Johnny Appleseed," "Little Toot," "Bumble Boogie," "Blame It on the Samba," "Trees," "Once Upon a Time"—in an hour-long program. . . . Done for the most part with more lightness of touch, inventiveness than recent Disney full length features. *Good humored, imaginative*. **M,Y,C**

Mine Own Executioner (British; dist. by Fox) Dulcie Gray, Burgess Meredith, Kieron Moore. *Drama*. A lay psychiatrist, his successful practice frowned on by medical authorities, himself torn by doubts of his ability to solve his own and others' problems, encounters case he seems to be aiding, only to have it end in tragedy. . . . A *sober*, unresolved theme that at least refrains from pat solutions, presents a subtle study of people in their everyday, unsensational moods. Not pleasant, but *provocative*. **M**

Night Boat to Dublin (British) *Melodrama*. Military intelligence agents on trail of suspected spies in effort to discover whereabouts of abducted Swedish scientist possessed of certain atomic secrets. . . . In wartime setting, *casual, tense* in the best British spy-film pattern. **M,Y**

Raw Deal (Eagle-Lion) Marsha Hunt, Dennis O'Keefe, Claire Trevor. *Melodrama*. Convict breaks out of jail to hunt down pal who double-crossed him, meets romance with respectable girl which sours him on former girl friend, finally loses his life. . . . Violent action, much gunplay, entirely *unsavory*. That "crime doesn't pay" is entirely beside the point. **M**

So Evil My Love (Par.) Geraldine Fitzgerald, Ray Milland, Ann Todd. *Melodrama* set in London in 1890's. A missionary's widow, respectable but inwardly frustrated, degenerates under spell of her love for a lodger, unscrupulous opportunist, consents to become a front for his machinations, even commits murder for his sake. Finally, remorse leads her to terrible expiation. . . . A *powerful delineation*, through convincing performances, of evil corrupting decency, anything but pleasant to observe. **M**

The Street with No Name (Fox) Mark Stevens, Richard Widmark. *Melodrama*. To track down leaders of ruthless gang suspected of theft and murder rackets in "typical" city, young F.B.I. agent risks life to worm his way into their confidence, expose them in split-second finish. . . . Reputedly based on F.B.I. files, with introductory warning that gang war is again abroad in the land, film is *taut, convincing*, given sense of authenticity by use of actual backgrounds. However, shorn of its semi-documentary phases, it is a typical cops-and-robbers tale. **M,Y**

Tap Roots (Univ.) Whitfield Connors, Susan Hayward, Van Heflin, Boris Karloff. *Drama*. A new slant on the Civil War theme: a tale based on valley of Mississippi farmers who held out—for a time—against Confederate secession, were finally exterminated. . . . Since the makers were apparently unable to decide whether the farmers were heroic or mistaken (boxoffice consideration?) the basic theme is passed over and the love story exploited for more than its worth. Lots of bloody action, an *interesting story but unsatisfactory* in its lack of direction and motivation. Two-dimensional. **M,Y**

That Lady in Ermine (Fox) Douglas Fairbanks, Jr., Betty Grable, Cesar Romero. *Comedy* set in Italian castle in 1860's, with young countess faced with need to duplicate her famous ancestress' exploits and overcome the leader of an invading Hungarian regiment. Aided by the lady of the 1500's, who steps down from her picture frame, she achieves quite a different result. . . . Elaborately set and technicolored, film has many *subtle bits of satire*, may prove only confusing to many audiences. **M,Y**

Thunder in the Valley (Fox) Edmund Gwenn, Lon McCallister, Reginald Owen. *Drama* based on novel, *Bob, Son of Battle*: rivalry between churlish Scot father and his sensitive son; and between two dogs for the annual sheepherding championship. . . . Technicolored, with lush Utah backgrounds doubling for Scotland, film is meandering and self-conscious in story and performance, but *thrilling in its best sequences*: the sheep dog trials, and the search for the dog that has been preying on flocks. **M,Y,C**

The Time of Your Life (UA) James Barton, William Bendix, James and Jean Cagney, Paul Draper. *Comedy*. A parade of vague, picturesque "little people" in and out of a San Francisco saloon, watched by a philosophic observer who insists on interfering with other lives for their own good, tries to promote their preoccupation with dreams. . . . An ambitious venture—transferring the Saroyan play, formless, undramatic, spouting its empty sort of philosophy, onto the screen. Strangely, it comes out a *whimsical*, sometimes tender, sprightly performance—albeit still *unclear* as to meaning, liquor sodden, directionless. **M**

The Walls of Jericho (Fox) Anne Baxter, Linda Darnell, Kirk Douglas, Cornel Wilde. *Drama* of noble frustrated love amid small town slander and bickering, its best parts the portrayal of everyday life, permeated by county politics, of Kansas in the T.R.Taft era. . . . *Restrained, moving*. Final courtroom scene excellent, tense drama. **M**

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FOLLOWING is a listing of sound motion pictures, including Christmas carols, and of filmstrips suitable for use in the church during the Christmas season. Additional lists of stereopticon slides and 2 x 2 slides will be given in the November issue.

16mm Sound Motion Pictures

The Child of Bethlehem. A Cathedral production of the stories from the birth of Jesus to his twelfth year, taken from the accounts by Matthew and Luke. Black and white. 22 min. Rental \$12.00. R.F.A.

A Saviour Is Born. A Foundation Films production of the familiar Christmas story, including the prophecies of Micah, journey to Bethlehem, crowded inn, the star, the shepherds and the wise men. Color or black and white. 30 min. Rental \$15.00. R.F.A.

The Land of Christ's Birth and Youth. No. 1 of a series, "The Lord's Footsteps," produced by Library Films, Inc., 25 W. 45th St., New York 19, N.Y. In color. Information on cost and distributor should be obtained from the producer.

Early One Morning. Christmas customs in Sweden. Black and white. 10 min. produced by Scandia Films, Inc., 220 West 42nd St., New York 18, N.Y. Write to the producer for price and local distributor.

Christmas Carols

From *Official Films, Inc.*, 25 W. 45th St., New York 19, N.Y. Rental on each part \$9.00, or purchase for \$25.00.

Part 1, "O Come, All Ye Faithful" and "Noel"

Part 2, "It Came Upon the Midnight Clear" and "Joy to the World"

Part 3, "Hark the Herald Angels Sing" and "Silent Night"

From the *National Film Board of Canada*, 620 Fifth Ave., New York 20, N.Y., or 400 Madison St., Chicago, Ill. In color. 10 min. Rental, \$2.50 each; purchase \$75.00.

Five Christmas carols sung by the Bell Singers and illustrated with animated puppets: "O Come All Ye Faithful," "Good King Wenceslas," "Joy to the World," "What Child Is This?" "Silent Night."

From *Post Pictures Corp.*, 115 45th St., New York 19, N.Y. Separate films in color, 3 min. each. Purchase \$20.00 each.

Words on appropriate scenic background with choral singers furnishing the music. The congregation can join in the singing. "Silent Night," "O Little Town of Bethlehem," "O Come All Ye Faithful," and "It Came Upon the Midnight Clear."

Filmstrips

Holy Child of Bethlehem. A new Cathedral production. In color. Ask publishing house or Cathedral distributor for purchase price.

* Assistant Director, Department of Audio-Visual and Radio Education, International Council of Religious Education.

When the Littlest Camel Knelt, 40 frames, color. Manual. Sale price \$10.00. Cathedral. A fanciful story of a little camel who wanted to carry jewels for a king. For a children's Christmas program. Especially suited for young children.

The Child of Bethlehem

The Three Wise Men

The Boyhood of Jesus

Each 35 frames. Black and white filmstrips made from scenes in movie, "Child of Bethlehem." Cathedral.

Christmas Hymnstrip. Six familiar Christmas carols with blank frames between each one, permitting cutting and rearranging. Sale price \$2.00. Contains "O Little Town of Bethlehem," "Hark the Herald Angels Sing," "O Come All Ye Faithful," "Away in a Manger," "Silent Night," "Joy to the World."

The Star of the King. 53 frames in color. \$5.00. From the Nelson series of "Bible Books for Small People." Especially suitable for young children. S.V.E.

Sources

The *Religious Film Association* has depositories in most denominational publishing houses, and also has libraries in the following cities:

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Editorials

One Way to Start a Board Meeting

THE DIRECTOR OF RELIGIOUS EDUCATION in a certain church had been called on for "anything she had to say" to the members of the Board of Education. Then she told about a small "cell group" of five or six young men and women to which she had belonged while at the theological seminary. She explained what it had meant in her own life. Then she said "I have wondered whether we ten people could not be a group something like that." As she described what this would mean, her words took hold of those Board members.

The Director then pointed out that the church had some critical problems to face and said that all of its activities would fall short if they did not rest upon spiritual vitality, "in others and in us." Then she said, "Will you join me in daily prayer, preferably in the morning, for our whole church—for our trustees—for our deacons—for our women's missionary society—for our pastor—for me,—for yourself?" After naming each she paused long enough for the board members to visualize the group or the person mentioned.

Then it was time to pass to each a copy of the denominational proposals for Christian education in the local church. The value of this approach became clear when each member gladly accepted one of the sections of that bulletin—children's work, youth work, and so on—as a special responsibility for the coming year.

Needless to say, only a day later, when this report was heard of, the spiritual foundation thus laid had begun to light up other hearts in other phases of the church's work. The unity of the church's program is shown in the fact that this new interest was felt first in the every-member canvass two weeks later. Here, as always "the spirit bloweth where it listeth."

What Can I Do About Peace?

THE WAR "POTENTIAL," to borrow a word from the Teaching Mission, in the world situation today is appalling. Only one thing is more so: the sense of helplessness, of defeat, of bewildered inertia, with which so many people face the world scene. Even silence on the subject is frequently ominous because it grows out of this same sense of being

lost in the fog. And when the silence is broken, it is often mere recrimination or complaint, perhaps a scolding for someone else, that breaks through our own "iron curtain." This, of course, is not the whole picture, but it is too often the only part of the whole that is on display at the moment.

With World Order Sunday coming up on October 24, what can one do about world peace? Here is one thing:

Preachers, teachers, exhorters in every place, public and private, can take seriously a recent statement from the Executive Committee of the Federal Council of Churches. This paper frankly does not undertake to tell people how they can in a few months check the powerful forces that "have pushed mankind to the brink of an awful abyss." Those forces must be dealt with in other ways. But it does propose what it calls "a short-range program of averting war without yielding sound democratic principles."

The Council calls upon "our people" to undertake what would be no less than a concerted campaign of thought to change thought—one's own and that of other's—so as to "change the prevailing mood which makes for war." It is the business of a clarion call to change moods from defeat to success. When "Bring the flag back here to the troops" was answered by someone still closer to the area of fire, "Bring the troops up here to the flag," this reversal of mood produced a victory that day. The statement before us is a challenge to the mood of those meant by that close-up, irresistible word, "our people." It says to us:

I. Our people should not tolerate any complacency about war. War would engulf all in misery and would bring other consequences quite the opposite of our intentions.

II. Our people should combat a mood of hysteria or blind hatred.

III. Our people should reject fatalism about war. War is not inevitable. If it should come, it would be because of conditions that men could have changed.

IV. Our people should not rely primarily on military strategy to meet Communist aggression. Such reliance is more apt to bring war than prevent it. There should be greater concentration on positive programs of an economic, social, political and moral character.

V. Our people should press for positive programs which have immediate possibilities for peace and

justice. They could, for example, quickly move toward: greater economic well-being throughout the world; greater emphasis on increasing social welfare; greater observance of human rights, to check terrorism; greater use of processes of international conversation and negotiation.

VI. Our people ought, each one of them, to contribute to a change of mood so as to increase the chance of averting war without compromise of basic convictions.

VII. Our churches ought to testify with renewed vigor to God's righteous love for all men and the reality of the Christian world fellowship.

Our people should, and can, do what? Not "slap down" someone, or buy this or build that. Every verb after "our people" has something to do with attitudes, feelings, table conversation. They are words that climb into our inner selves and say things to our faith and hope and courage. Let us take them in one by one:

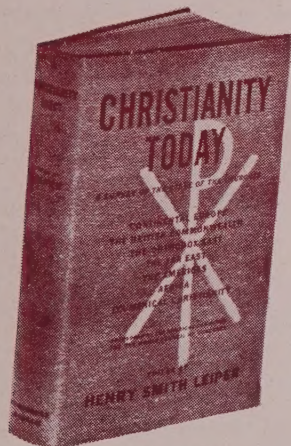
"Our people"—forgetting the grammar and using the word with striking power, that means "us" who are not to tolerate complacency about war; us who are to combat hysteria (among our friends), to reject fatalism about war being inevitable, not to rely on military strategy, to press for programs for human well being, to contribute to a change of mood, to testify, and here it comes home, to God's righteous love for all men.

Let us all teach and preach and talk and pray these home-coming, close-up words. For that is our part now in working for peace. God grant that we do enough of it so that something different and more costly be not exacted by destiny of us and our sons. Amen.

"Hearing They Hear Not"

THE CHURCH will need to ask God for the blessing of giving it the language that men nowadays will understand. The Church has many well instructed preachers, many with good sound theology, many with a real will to serve their congregations, many who want to get into contact with those outside. But they are not understood; they cannot find the language which modern man understands in any way so that it makes him face the Gospel, its grace, its challenge and its horror. More than anything else the Church will have to ask God for the blessing of having servants of the Lord whom men and women today may understand." —Dean Hogsbro at the Amsterdam Assembly, World Council of Churches.

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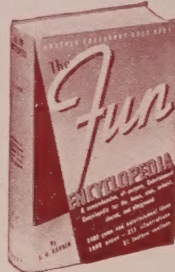
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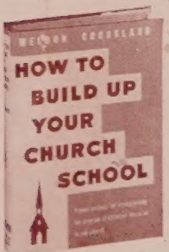


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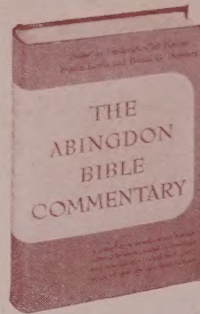


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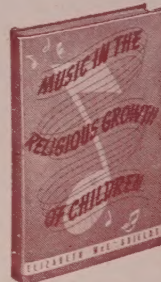
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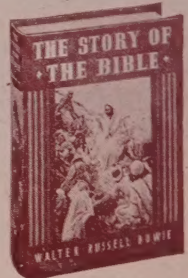
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